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HEADS

OF

HEBREW GRAMMAR



HEADS  
OF  
HEBREW GRAMMAR

CONTAINING ALL THE PRINCIPLES  
NEEDED BY A LEARNER.

BY  
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*EIGHTEENTH EDITION, REVISED*



רבות לשונות בארץ בשמים אחת

LONDON: S. BAGSTER & SONS LIMITED  
NEW YORK: JAMES POTT & CO







## PREFACE.

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THE object of these Heads of Hebrew Grammar is to furnish the learner of that language with all that is needful for him in his introductory studies, so that he may be thoroughly grounded in all that is elementary.

In teaching, the present writer has been wont to give oral instruction as to all the elements, commonly making use of some short Hebrew grammar;—*marking* the rules which require attention, and *adding* others which are not to be found in elementary grammars in general.

In this way he has had a kind of *oral Hebrew grammar* for learners; and the same grammatical instruction which he has thus communicated to those whom he has thus taught, is here given *written down* for use or reference.

He is well aware that the number of Hebrew grammars,—both of those called elementary, and of those called critical,—is very great; this consideration made him long feel reluctant to commit his oral grammatical instruction to writing; but, if the mass of Hebrew grammars be examined, it will be found that *very few* of them possess any distinctive features; and he is not aware of one which he has been able to use as *thoroughly* adapted to the wants of learners. The outline

grammars are mostly unclear in arrangement, and often incorrect in statement. With regard to this outline, he can only say, that it has already stood the test of *experience* in its practical use, and thus he is able to speak of the result as satisfactory. This gives him a confidence in introducing this outline to others, besides those to whom he has given oral instruction.

It is true that in recommending an *outline* of Hebrew grammar to beginners, no less an authority than that of GeseNIUS is opposed to one:—the opinion of that learned man, the greatest Hebraist of modern times, was, that a learner should use a critical grammar from the commencement of his studies. But Gesenius, in his Hebrew tuition, had to do not with *mere* beginners; the students came to him with an elementary grounding in forms and inflections acquired in the Gymnasium, previous to their university course; and we believe that a critical grammar, if put into the hands of a mere beginner, will be found to deal with subjects in a deep and philosophic manner, which will, for a time, be rather a hindrance than a help, because the *subjects* themselves are not understood.

Let there be a proper groundwork laid of forms and inflections, as well as of the ordinary forms of construction, and then the best and most critical Hebrew grammars may be *studied*, and that with profit. Every one who seeks an intimate knowledge of Hebrew should be encouraged not only to use, but to *study*, the grammar of Gesenius [as edited and enlarged by Professor E. Kautzsch (English translation from the twenty-sixth German edition; Clarendon Press, Oxford, 1898)]; but no one should be recommended to attempt this, unless elementary knowledge be first acquired with *accuracy*, either

from an elementary grammar, or by *selection* from one that is critical.

Here an attempt is made to lead the learner into a practice of reading *fluently*; few things are more necessary to him than this; with this object, the Hebrew words in the former part of the grammar have their pronunciation appended to them in our letters, with the syllables divided, and the accents marked. In dividing the syllables, the common practice of Hebraists has been followed.

A chapter has been added on the *accents*; this is a subject which is generally passed over in Hebrew grammars in a manner much too summary; the Table of Consecution will be found much more complete and accurate than those generally given.

It may be thought that even in this brief grammar some things are repeated which need only have been stated once; the reason is that it is found in practice that some things require to be stated in different connections; and, therefore, a little repetition is a less evil than to neglect the convenience of the learner would be.

The learners of Hebrew are either adults who wish to read the Bible in the original, or younger persons who have Hebrew assigned as part of their studies. The adult learner, if he acquire some small ability in reading the Hebrew Bible *first*, will afterwards find the critical details of Hebrew grammar far more easy to be understood; while for a young person the *memory* is commonly in advance of *mere* reasoning power, and thus *things* can be better learned first, and the *full* and *minute* explanations of the *reasons*, etc., may follow after. Hence many things have been left without *minute* explanation, the desire being in no sense to supersede critical grammars; and,

also, many things may be presented in a different form and connection to an advanced scholar, from that in which they *can* to a student.

The *importance* of Hebrew to every biblical student is very great; this is an admitted *fact*; yet how very many in this country, who possess at least some knowledge of the *Greek* New Testament, still (in spite of all the increase of Hebrew learning) know *nothing* of the Old Testament in the original !

## TO THE LEARNER.

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THE learner is recommended—

- 1st. To acquire a knowledge of the letters, etc., and to learn to read and enunciate fluently.
- 2nd. Then to *learn* the personal pronouns and the verb in Kal;—to observe the differences of the *species*, and gradually to obtain an entire familiarity with the whole of the regular verb.
- 3rd. Then attention may be paid to the common prefixes and suffixes.
- 4th. Then to the nouns—feminine, plural, construct state, article, etc.
- 5th. Then the irregular verbs may be learned (in this the *mind* may be used more than the memory merely).
- 6th. After this the declensions of nouns may be acquired.

While learning these parts, the learner should *read* carefully and often the remarks and rules which are introduced; and when an *accurate* knowledge has been gained of *regular* forms and inflections, and a good *general* knowledge of those that are irregular, the learner may study all that relates to **Syntax**.

A small volume of Hebrew Reading Lessons, containing the first four chapters of Genesis, and the eighth of Proverbs, giving the lessons which the present writer has been accustomed to impart orally, has been published by Messrs. BAGSTER; this will be found of much assistance by the learner; many have, he knows, been aided by it.\*

Let the learner keep the Table of Verbs open before him in reading Hebrew; he will thus be aided in finding *what* any part of a verb is with which he may meet.

The rules given at the conclusion of the "Heads of Hebrew Grammar" for finding words in a lexicon, will be sufficient for ordinary purposes, whether the lexicon be one of the old ones according to roots, or one arranged alphabetically like that of Gesenius.

It may here be mentioned, that besides the Hebrew lexicons of ordinary arrangement, there has been of late published by Messrs. BAGSTER, "An Analytical Hebrew Lexicon"; this work, by Mr. B. Davidson, will be peculiarly useful to learners; for they may there find every word in the Hebrew Bible in alphabetical arrangement, just as it is read in the Sacred Text; the word is referred to its root, and the parsing is given very clearly.

\* This Manual, the "Hebrew Reading Lessons" has been adopted as one of the books used in the "Honour Course" at St. Aidan's College, Birkenhead. We take this opportunity of stating that the Grammatical Remarks prefixed to them are by another author.

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# HEADS

OF

## HEBREW GRAMMAR.



### PART I.

#### THE LETTERS AND READING.

§ 1.—HEBREW is written, like most of the languages of the same class, from right to left.

The letters are all regarded as consonants, the vowels are supplied by *points*; of which *most* are placed *below* the letter which they follow in pronunciation.

#### § 2.—THE LETTERS.

The Hebrew letters are twenty-two in number. The following table exhibits the Alphabet, showing the order, names, and powers of the letters :—

# THE ALPHABET.

א	A-leph	a light breathing.
ב	Bēth	B.
ג	Gī-mel	G hard.
ד	Dā-leth	D.
ה	Hē	H.
ו	Vāv	V.
ז	Za'-yin	Z.
ח	Khēth	Kh. (a hard aspirated guttural.
ט	Teth	T [Germ. <i>ch.</i> ])
י	Yodh	Y.
כ	Caph	K or C hard.
ל	Lā-med	L.
מ	Mem	M.
נ	Nūn	N
ס	Sā-mech	S.
ע	A'-yin	probably a hard breathing.
פ	Pē	P.
צ	Tsā-dē	Ts.
ק	Kūph	K hard.
ר	Rēsh	R.
ש	Sīn	} These are counted as but one letter
ש	Shīn	
ת	Tāv	T.

In pronouncing the *names* of the letters, let the vowels be sounded as in Italian & some other continental languages; i.e.

*a* like *ah* (or *a* in father).      *i* like *ee*.

*e* „ *eh* or *ay*.      *u* „ *oo*.

Attention should be given to this *vowel scale*, as it will be used throughout the present work, because of its presenting many con-



conveniences to the learner in enabling the pronunciation of Hebrew words to be given with uniformity and accuracy.

### § 3.—REMARKS ON THE LETTERS AS TO FORM.

It is needful to learn carefully to distinguish from one another the letters which are somewhat similar in form.

ב Bēth resembles צ Caph; but the lower corner of צ Caph on the right-hand is rounded, while ב Bēth is not.

ד Dā-leth resembles ר Rēsh; but the latter is rounded at the shoulder, while the former is not.

ד Dā-leth also resembles ך final Caph; but it is distinguished by the latter being extended below the line.

ה Hē, ח Khēth, and ט Tāv, resemble each other; they are thus distinguished:—ה Hē has its left-hand stroke not joined to the upper line, while ח Khēth is so joined; ט Tāv is distinguished from both by having a kind of foot at the bottom of the left-hand stroke.

ו Vāv is distinguished from ז Za'-yin by being rounded at the top; it is distinguished from י Yodh, by the latter being smaller, and not being drawn down to the line; and ו Vāv and ז Za'-yin are both distinguished from ן final Nūn by the latter being drawn below the line.

ת Teth is open at the top, and מ Mem is open at the bottom.

ם Final Mem is square at the lower right-hand corner, while ס Sā-mech is rounded.




א A'-yin has its tail turned to the left, but צ Tsā-dē has the tail with a curve first to the right, and ף final Tsā-dē has the tail drawn straight down.

ש Sīn has a dot on the *left* tooth, שׁ Shīn on the right.



A little attention to these remarks will soon enable the learner to distinguish those which at first appear to the eye as somewhat alike.




It is important to be thoroughly versed in the letters; to this end it is well to take any passage in the Hebrew Bible and name aloud each letter in succession, with reference to the table in all cases of doubt.
























The five forms of letters marked finals, are those which are used when the letter happens to be at the end of a word.

Sometimes a letter is found *dilated*, thus, , , ; this is merely to fill up the line.












#### § 4.—ON THE POWERS OF SOME OF THE LETTERS.


 A-leph and  A'-yin are generally omitted in pronunciation; the former is simply a breathing enunciated with the vowel with which this letter is connected.

 A'-yin seems to have had originally a guttural aspirate sound;—and it is not improbable that, even while Hebrew was a living language, it was almost entirely dropped as to pronunciation in *some* words, even though retained in others. As there is much doubt as to its true power, it will be better to treat it in the same way as  A-leph in reading. In giving the pronunciation of any Hebrew words in which  A'-yin occurs, it will be *itself* inserted instead of any attempt being made to supply an equivalent in Roman letters.

Six of the letters— Bēth,  Gīmel,  Dāleth,  Caph,  Pē,  Tāv, are given in the above table with a dot in the middle of each. This dot is called *Daghesh lene*, and its use is to harden the letter in pronunciation; without it  B becomes  V;  G becomes  Gh;  D becomes  Dh;  K becomes  Kh (like  T in sound, but fuller);  P becomes  Ph or F;  T becomes  Th. In  G and  D the difference of sound is rarely observed; however, for convenience sake, they will be in this Grammar expressed by  Gh and  Dh, when Hebrew words are given in our letters.

This twofold sound of these six letters requires particular attention.

The point *Daghesh* may also be written in any letter except  A-leph,  Hē,  Khēth,  A'-yin, and  Rēsh. It is then called *Daghesh forte* or double *Daghesh*, and its use is to *double* the letter in which it is written. The six letters , , , , , , may also have *Daghesh forte*; and then they are both hardened and doubled; they become Bb, Gg, Dd, Kk, Pp, Tt, and not Vv, etc., nor yet Bv, etc., nor Vb. (The distinction between *Daghesh lene* and *Daghesh forte* in these six letters will be explained when we speak of the division of syllables.)

A small line, called *Raphe* (˘), over one of the letters which take *Daghesh lene* (thus, ) is scarcely ever found in printed Hebrew



elision between two consonants. When silent it serves to divide the syllables.

But when *Sh'va* would, in accordance with analogy, be written under the letters א, ה, ו, י (called gutturals), for greater convenience of enunciation, a more distinct vowel sound is combined with it; and thus there arise three imperfect vowels, called compound *Sh'vas*. They are—

- Khatēph Pa'-thakh : *a* extremely short, like *a* in abound.
- Khatēph Se'-gol : *e* extremely short, like *e* in beneath.
- Khatēph Kā-mets : *o* extremely short, like *o* in collection.

#### § 6.—REMARKS ON SOME OF THE VOWELS.

It will be observed that the Kā-mets ā, and Kā-mets Khatēph ă, have precisely the same form. When  $\text{—}$ , *not accompanied by an accent*, is followed immediately by a letter doubled by Daghesch expressed or understood, or by a *Sh'va*, or by Mak-keph (see below), it is ă; otherwise it is almost necessarily ā. But if another  $\text{—}$  as ă follows, then it is ă even though accompanied by an accent.

The rules for the division of syllables will show the meaning of this rule, and also how simple it is as to its practical application.

The ' Yodh, which is given with long Khī-rik, is said to *coalesce* with the vowel, and thus it is not enunciated separately. This ' Yodh is not unfrequently omitted, and then long Khī-rik and short are to the eye alike; but the division of syllables shows whether it be long or short.

Khō-lem may have the letter י standing under or not; the sound is wholly unaffected.

Shū-rēk cannot be written without the letter י; the point resembles Daghesch, but it may be thus distinguished; if the י have another vowel to be pronounced after it, then the dot is Daghesch; if not, it is Shū-rēk. Thus, הַיִּי Hav-yāh; the dot here is Daghesch; because the י has another vowel. If the י be omitted in any word which ought to take Shū-rēk, then Kib-buts  $\text{—}$  is used in its stead.

When a vowel is followed by a homogeneous letter, they coalesce in sound; this is the case with Khī-rik followed by ' Yodh, and also with  $\text{—}$  Tsē-rē followed by the same letter; when ' Yodh or י Vāv follows a vowel not homogeneous, then the power of the letter must be fully

retained; this is the case in such terminations as '—, '—, '—, '— pronounced *āy* (like the Greek *αι*), *av*, *āiv* (or *āv*), *ōy*.

The vowel Khō-lem has some peculiarities when connected with Sīn or Shīn:—when it should follow שׁ, it would coincide with the dot which the letter already has to distinguish it from שׂ Shīn; the dot, therefore, is not repeated, and thus שׁ without another vowel expressed will be equal to שׂ, i.e. *so*.

When Khō-lem should *precede* 𐑦 Shīn, the dot is only once written thus, 𐑦𐑩 *bōsh*.

When the letter is found thus, שׁ, if a vowel *precedes*, then the letter is שׁ Shīn with Khō-lem; but if no vowel is appended to the preceding letter, then it is שׂ Sīn, preceded by Khō-lem: שׂפֶה Shō-phēt, and יִרְפֹּס Yir-pōs, are words which exemplify the two cases.

The vowel Khō-lem is of the same form as an accent called R'vīāy; but this accent may be distinguished by standing higher up, and at the middle of the letter; the letter is also then accompanied by a vowel as well as this accent.

When the vowels Khī-rik and Khō-lem are written with the letters ' and ʾ, then the words are said to be written *full*; when these letters are omitted, the words are termed *defective*.

### § 7.—ACCENTS, ETC.

It will not be needful in this place to advert particularly to the very numerous marks (besides the vowel points) which are written below or above Hebrew words ;—they are the *accents* ; and although it is important to observe what syllable has an accent, or a Metheg (a small perpendicular line, thus, נְ), yet the distinction of the accents, and their powers, may be passed by for the present. It is only needful to remark that certain of the accents serve as stops, and that in such cases they commonly *lengthen* the vowel of the accented syllable.

A short line (˘) called Makkeph is used to connect words: it takes away the accent from the former of the two words so joined, and the vowel of its accented syllable is then, commonly, *shortened*: e.g. כֹּל kōl, all or every; כֹּל-יוֹם kol-yōm', every day.

The accented syllable is *always* either the last or last but one: if a word has two accents marked on it, the accented syllable is that which has the latter of the two, except when *the same accent* is repeated, and then the former marks the accented syllable.

### § 8.—SYLLABLES.

To read Hebrew fluently, great attention should be paid to the formation of *syllables*.

- a) Every syllable must begin with a consonant.

The only exception is when a word begins with ה, and even there the letter coalesces with the vowel.

א at the commencement of a word is but a seeming exception, for that letter is regarded as a consonant without audible sound.

- b) Every syllable must be ended in one or other of the following ways:—

i. By a long vowel.

ii. By a short vowel, followed by a consonant.

This consonant may be one doubled by Daghesch; in that case the consonant concludes the one syllable, and commences the next.\*

iii. By a short vowel, accompanied by Metheg or an accent.

- c) A long vowel without an accent cannot take the following consonant in the same syllable, nor does it even with an accent, if that consonant be needed to commence the following syllable.

- d) No imperfect vowels or compound *Sh'ra* can ever be the vowel of a syllable: the compound *Sh'ra* is regarded simply as an

\* It must be observed, that the letters which do not take Daghesch are sometimes regarded as doubled; the short vowel preceding closes the syllable *as if* the letter had Daghesch, and it thus ended one syllable and also began the next; in such cases the letter is said to have Daghesch by *implication*.

appendage to the letter under which it is written, to enable it to be more clearly enunciated.

- e) No word or syllable can begin with more than two consonants: in such case the *Sh'ra* under the first is sounded like an extremely short *e* or an elision.
- f) *Sh'ra* can never be vocal unless at the beginning of a word, or when preceded by an open syllable.

It will also be observed, that more than two *Sh'vas* can never come together, and also that two compound *Sh'vas* cannot follow each other. When *Sh'ra* is not vocal, it marks the absence of a vowel, and serves to divide syllables.

- g) Furtive Pa'-thakh. The rule which requires that the vowel under a letter should be taken *after* it, has one exception. When ע, ף, or ם, stands at the end of a word with ׀ under it, the ׀ is enunciated *before* it; but is not considered as constituting a syllable, and is pronounced *very* short; as רוּחַ rū'akh, spirit; גָּבוֹהַ gā-vō'āh, high. Indeed, it is evident that the Pa'-thakh in such words could not be enunciated *after* the letter, for no syllable would be formed, since a short vowel would *require* a consonant after it.

A syllable which ends with a vowel is called an *open* syllable; a syllable which ends with a consonant is called a *close* syllable.

Now that the rules for the formation and division of syllables have been given, the general distinction between Kā-mets and Kā-mets Khatēph may be stated more simply :—

— is ā in an open syllable, or in a close syllable with the accent.

$\frac{-}{\tau}$  is  $\text{ö}$  in a close unaccented syllable. (It may also be here remarked, that if  $\frac{-}{\tau}$  is followed by another  $\frac{-}{\tau}$   $\text{ö}$  or  $\frac{-}{\tau};$ , then the former, *even though with an accent*, is also  $\frac{-}{\tau}$   $\text{ö}$ ).

### § 9.—SPELLING.

It will aid greatly in fluent reading for the learner to acquire the habit of spelling Hebrew words.

Call the letters by their *names* (each of which begins with its own



*power*), and the vowels by their *powers*, ā, ē, ī, ō, ū; ă, ě, ĭ, ǫ, ů. Pronounce in spelling each syllable distinctly. Pass by Sh'va; only uttering it, when vocal, by an elision between the consonants. When a letter is doubled by Daghes, repeat it at the end of one syllable and the beginning of the next.

When the כַּתְּ בְּנֵי letters are without Daghes lene, pronounce them accordingly. Do this at least with regard to כ Vēth, כַּ Chaph. פ Phē, ת Thāv.

אָ say A-leph, ā, Vēth. āv (father).

אֵ „ A-leph, ē, Mem. ēm (mother).

אָ „ A-leph, ā, Khēth. ākh (brother).

בָּ „ Bēth, ā, A-leph. bā (he came).

אֶרֶץ „ A-leph, e, e- Rēsh, e, Tsā-dē. -rets. e'-rets (earth).

בֹּקֶר „ Bēth, ō, bo-. Kūph, e, Rēsh. -ker. bō'-ker (morning).

אֱלֹהִים „ A-leph, ě, Lā-med, ō. Ělō-. Hē, ī, (Yodh) Mem -hīm. Ělō'-hīm (God).

(Observe in this word that ך is not considered the vowel of the syllable, but Elō- is taken together, and so *always* with the imperfect vowels).

בְּרֵאשִׁית say Bēth, Rēsh, ē, A-leph, b'rē-. Shīn, ī, (Yodh) Thāv. -shīth. b'rē-shīth' (In the beginning).

These will serve as specimens to the learner how to name the elements in the formation of syllables. In the following words the pronunciation is given, and the division into syllables, so as to serve as examples to the learner, and thus to aid in fluency of pronunciation and reading:—

וַיַּעֲבֹד vay-van-n'chā' (a) (b) (and he humbled thee,)

וַיַּרְעִב vay-yar-vē-ve'-chā (a) (b) (and he caused thee to hunger,)

וַיִּאֲכַל vay-ya-ăchī-l'chā' (c) (and he fed thee with)

אֶת־הַמָּן eth-ham-mān' (d) (the manna,)

אֲשֶׁר āsher (which)

לֹא־יָדַעְתָּ lō-yā-dha'v-tā (thou hast not known,)

וְלֹא v'lō (and not)

יָדְעוּ yā-dh'vūn' (have known)

אֲבֹתֶיךָ āvō-the'-chā (thy fathers;)

לְמַעַן l'ma'-an (in order)

הוֹדִיעֵךְ hō-dhī-yachā' (thee to make to know)

כִּי kī (that)

לֹא lō (not)

עַל-הַלֶּחֶם al-hal-le'-chem (upon the bread)

לְבַדּוֹ l'vad-dō' (alone)

יִחְיֶה yikh-yeh' (shall live)

הָאָדָם hā-ā-dhām' (the man,)

כִּי kī (but)

עַל-כָּל-מוֹצֵא al-kol-mō-tsā' (upon every thing coming forth from)

פִּי-יְהוָה phi-y'hō-vāh (°) (the mouth of Jehovah [or the LORD]')

יִחְיֶה yikh-yeh' (shall live)

הָאָדָם hā-ā-dhām (the man). Deut. viii. 3.

# REMARKS ON SOME OF THE WORDS.

a) Let great care be taken not to pronounce יַי *vay*, like *ay* in English, but so as to rhyme with *mai* in Italian.

b) The letter ׀ is used in the pronunciation so as to mark its place in the formation of syllables.

c) Observe how a short vowel (*ya-*) with Metheg may conclude a syllable.

d) When words are joined together by Mak-keph, then the first loses its accent, and thus they are united in *pronunciation*, though not necessarily in translation.

e) For the most sacred Divine name יְהוָה, the Jews substitute, in reading, אֱלֹהֵי, The LORD; except when the two Divine names occur together, and then יהוה is pointed יְהוָה, and read אֱלֹהִים, God.

As, in the former part of this Grammar, the pronunciation and syllabic division of all the Hebrew words will be given, this will be a further aid to the learner.

The learner should write out passages from the Hebrew Bible in our letters, dividing the syllables, and pronouncing them aloud. The importance of bringing the *eye*, the *ear*, and the *voice*, all to assist the memory, can hardly be over stated.

### § 10.—DIVISION OF THE LETTERS ACCORDING TO THEIR POWERS.

In order that the different classes of letters may be conveniently remembered, they have been formed into mnemonic words by the insertion of vowels.

They are divided (according to the organs used in enunciating them) into—

a) Gutturals	ח, ה, ע, א . . . . .	אַחַחַע a-hăkhaע.
b) Palatals	ק, כ, ג, י . . . . .	גִּיכַק gī-chak.
c) Linguals	נ, ל, ט, ת, ד . . . . .	דַּטְלִנַת dat-l'nath.
d) Dentals	ר, צ, ש, ס, ז . . . . .	זַסְצִרַשׁ zas-ts'rash.
e) Labials	פ, ב, מ, ו . . . . .	בּוּמַפּ bū-maph.

All the Dentals, except ר, are often classed under the name of Sibilants.

The letter ר, in many respects, partakes of the nature of the Gutturals.

f) The Liquids, ר, נ, מ, ל, for many purposes may be considered as a class by themselves.

g) The letters אַחְוִי, אַחְוִי e-hěvī', are called *Quiescents*, because of their coalescing so frequently with the vowel sounds with which they are connected.

### § 11.—REMARKS ON THE GUTTURALS.

The Gutturals and ר being incapable of being doubled by Dagghesh forte, in cases in which this would take place with regard to any other letter, the preceding short vowel is often lengthened by way of compensation.

But ח and ה are often regarded as doubled by implication.

The gutturals, ח, ה, ע, have a great tendency to take the vowel Pa'-thakh before them, in cases in which some other short vowel (such as Khī-rik) would have been used, had a different letter followed.

The gutturals in general take a compound *Sh'va* ְֿ, or ְֿֿ, or ְֿֿֿ, instead of a simple ְ *Sh'va*.

Exemplifications of these remarks, as well as a further statement of

peculiar modifications of vowel sounds occasioned by the gutturals and ך, will be given as the cases occur in the flexion of verbs, etc., which contain gutturals.

### § 12.—ON DAGHESH LENE.

Daghesh lené is regularly introduced in the letters בּ, גּ, דּ, פּ, קּ, when they stand at the beginning of a syllable, preceded by a consonant sound. Thus, at the beginning of a word, this Daghesth will be inserted in any of these letters, unless a vowel sound has preceded in close connection, as עֵץ פְּרִי, Ēts p'rī (tree of fruit); but, עֵץ פְּרִי, Ētsē ph'rī (trees of fruit).

In all cases in which one of these letters has Daghesth, if it can be doubled, we may safely conclude that it is Daghesth forte.

### § 13.—ON DAGHESH FORTE.

In cases in which the same letter would be repeated without any vowel sound between, one of the letters is omitted, and Daghesth forte is inserted. (So that if the same letter is found twice following, there will always be a vowel or a *Sh'va* vocal under the former.)

When a letter has, on any account, been omitted (in the flexion of a verb or other cases), Daghesth forte will be regularly inserted in the following letter, as *compensation* for the omitted consonant.

Daghesth forte is sometimes inserted in the first letter of a word after a preceding vowel; in such a case, the letter must be doubled, and the two words must be pretty closely joined in pronunciation.

Daghesth forte is not unfrequently omitted when the doubled letter is pointed with *Sh'va*; this is sometimes, also, the case when it is pointed with a compound *Sh'va*.

Daghesth forte is sometimes inserted in a letter for the sake of euphony, or to add an emphasis to a word by dwelling the longer on its enunciation.

If the same letter is twice repeated, having only *Sh'va* under it in its first occurrence, then the first of the two letters will be pronounced as if doubled; thus, הָלָלְוּ hal-'lū'.

## § 14.—DIVISION OF THE LETTERS ACCORDING TO THEIR USE.

Eleven of the Hebrew letters are called *Serviles*. They are formed with the memorial words **וְכֶלֶב**, **מֹשֶׁה**, **אֵתָן**, ē-thān, Mō-sheh, v'che'-lev (Ethan, Moses, and Caleb).

The other eleven letters are called *Radicals*; the Serviles may be Radicals, but the Radicals can never be Serviles; *i.e.* any of the other eleven letters *must* be integral and elementary parts of the word in which they are found (There is the single exception of **נ**, used for **ת**, in a case which will be afterwards explained.)

The letters **אֵתָן** ē-thān, are used as prefixes for forming the future tenses of verbs.

The letters **וְכֶלֶב**, **מֹשֶׁה**, Mō-sheh, v'che'-lev, are used as prefixed particles.

Some of these letters are also used in various ways in the formation of words.

The letters **הֶאֱמַנְתִּי** He-ěman-tiv, are used in forming nouns from verbal roots.

## § 15.—MUTATION OF VOWELS.

Some of the vowels are immutable.

The long vowels are often immutable; but when they are so can only be learned by understanding in what forms they are *essentially* long, and not merely so from having the accent.

In general **אֵ**, **יִ**, **וֹ**, **וּ**, when the quiescent letter is proper to the form are *immutable*; **ֹ** is so often.

A short vowel is immutable in an unaccented syllable followed by Daghesch forte, also in any syllable ending with a consonant, followed by another of the same kind.

When any addition is made to the end of a word, the vowels, if mutable, are commonly shortened.

A long vowel that loses its accent, if mutable, is commonly shortened into its corresponding short vowel, or disappears, leaving only a *Sh'va*.

If a prefix, which commonly takes *Sh'va*, is joined to a word, the first letter of which has *Sh'va* already, the former *Sh'va* is commonly changed into *Khī-rik*. If a compound *Sh'va* follows, then the short vowel (with *Metheg*) which is homogeneous to the compound *Sh'va*, is generally used under the prefix.

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## PART II.

### PARTS OF SPEECH.

#### DIVISION.

WE shall have to consider—I. The *Pronouns*; taken first because they conveniently introduce the learner to II. The *Verb*;—III. The *Nouns* Substantive and Adjective;—and IV. *Particles*. This latter term is used to comprehend what in other languages are commonly classed as Adverbs, Prepositions, Conjunctions, and Interjections;—the limits of these parts of speech are often, in Hebrew, very slightly defined; or rather, perhaps, it should be stated that the same Hebrew word is used sometimes in one sense, sometimes in another. (Compare the English *for* prep., and *for* conj., and *for* as merely marking the dative; also, *that* relative, and *that* demonstrative, and *that* conjunctive: “I am glad *that that* book *that* I sent, pleases you.”)

The Article will be treated of in connection with the Substantive.

It has been already mentioned that the letters מִשֶּׁה וְכֶלֶב *Mō-sheh 'che'-lev* form *prefixes*; and in this place it will be for the learner's

convenience to state that in Hebrew many *prefixes* and *suffixes* are used with nouns and verbs, when we should employ separate words. The possessive pronouns, objects of verbs (frequently), and pronouns after prepositions, are supplied by *suffixes*; and the article, relative sometimes, some prepositions, etc., are supplied by prefixed particles.

## 1.—THE PRONOUNS.

### § 1.—THE PERSONAL PRONOUNS.

The following is a Table of the personal pronouns in their separable forms :—

#### *Singular.*

1 pers. c.	אֲנִי . . . . .	ā-nō-chī'.
	{ אֲנִי in pause אֲנִי . . . . .	ănī, in pause ā'-nī.
2 pers. m.	אַתָּה (אַתָּה) in pause אַתָּה	at-tāh' (at-tā'), in pause ā't-tāh
2 pers. f.	אַתְּ (אַתְּ prop. אַתְּ)	att. (att' prop. at-tī').
3 pers. m.	הוּא . . . . .	hū.
3 pers. f.	הִיא . . . . .	hī.

#### *Plural.*

1 pers. c.	אֲנִי (אֲנִי) (אֲנִי) . . . . .	ānakh'-nū (nakh'-nū) (ănū).
2 pers. m.	אַתֶּם . . . . .	āt-tem'.
2 pers. f.	אַתֶּנּוּ, אַתֶּנּוּ . . . . .	at-ten', at-tē'-nāh.
3 pers. m.	הֵם, הֵם . . . . .	hēm, hēm'-māh.
3 pers. f.	הֵנּוּ, הֵנּוּ . . . . .	hēn, hēn'-nāh.

The forms included between parentheses are of rare occurrence.

In the Pentateuch the third person sing. fem. is generally הִיא; it is *pointed* הוּא, and is *read* hī (the same as הִיא), and never *hiv*.

From the personal pronouns are formed *suffixed pronouns*; these supply the possessive pronouns after substantives, the objects of verbs, and the pronoun after prepositions. They never can stand alone as separate words. They will be found in Table I.

## § 2.—DEMONSTRATIVE PRONOUNS.

*Singular.*

זֶה zeh.

זֶה זֹו זֹוּ zōth (zō, zōh).

*Plural.*

אֵלֶּה ē'l-leh.

rarely אֵל ēl.

There is also found, poetically, the demonstrative זֶה zū, which (like the English *that*) may take the place of the relative.

## § 3.—THE RELATIVE PRONOUN.

אֲשֶׁר āsher, is the relative for all genders and numbers; *who, which, that*. This word is also used as a conjunction, and it appears to be properly an *indication of relation*, rather than a proper relative pronoun like *who, ōs, qui*.

Sometimes אֲשֶׁר (an inseparable particle, with Daghesch in the following letter) is found as the relative; this is formed from אֲשֶׁר by the elision of the א, and the ר blended with the following letter by doubling it:—this particle is also pointed אֲשֶׁר (the dot following the letter is to indicate the place of Daghesch), once אֲשֶׁר before א, which cannot take Daghesch; and also אֲשֶׁר.

Besides the relative, there is often in the same member of the sentence a suffixed personal pronoun referring to the *same* person or thing, in order to express the relation more definitely as to person, gender, or number; e.g. אֲשֶׁר רֹאשׁוֹ āsher rō-shō, *who his head*, i.e. *whose head*.

## § 4.—INTERROGATIVE AND INDEFINITE PRONOUNS.

The interrogative מִי mī *who?* is used of persons, and מַה māh *what?* of things.

מַה māh is very frequently connected by Mak-keph with the following word, מַה־מַה māh; it is also often pointed מַה meh.

מִי mī, and מַה māh, are also used as indefinite pronouns in the sense of *whoever, whatever*.



## II.—THE VERB.

## § 1.—SPECIES OR CONJUGATIONS.

- a) Various modifications of meaning, which in Western languages are expressed partly by *voices* of the verb, partly by other verbs, are found in Hebrew in the several *species* or conjugations of the same verb. The word *conjugation* is however objectionable, for its meaning in the grammar of other languages is wholly different:—the word *species* will therefore be used in speaking of these voices or modifications.
- b) The usual species are *seven*:—the first species is called Kal קל, i.e. *light*, from its presenting the verb in its simplest form, unburdened with formative letters in the same way as the others are. The other species take their conventional names from the respective parts of the verb פָּעַל pā-ʿal', *to make* or *do*, which was formerly used as an example.

The common species are—

1. Kal, simply the active voice, as קָטַל kā-tal', he killed.
  2. Niphal, used as the passive of Kal, as נִקְטַל nik-tal', he was killed.  
(The *original* signification of this species was *reflective*, and hence its meaning has passed over into that of the passive voice:—how easily this may occur is shown in such living languages as the Italian.)
  3. Piel, intensive of Kal, as קָטַל kit-tēl', he killed diligently.
  4. Pual, passive of Piel, as קֻטַּל kut-tal', he was killed diligently.
  5. Hiphil, causative of Kal, as הִקְטִיל hik-tīl, he caused to kill.
  6. Hophal, passive of Hiphil, as הֻקְטַל hok-tal, he was caused to kill.
  7. Hithpaël, reflective, as הִתְקַטַּל hith-kat-tēl', he killed himself.
- c) There are other species occasionally found, which will be noticed, after the flexion of the regular verb has been given:—it need only be stated in this place that in all the species, whether *unfrequent* or not, the flexion is always the same; so that if the *form* of the word, such as Hiphil or Pilpel, or whatever it be, is

given, the learner can be at no loss how to supply the whole of the tenses and persons.

- d) The third person singular of the preterite tense is taken as the *root* of the verb; although, commonly, for convenience sake *in naming the verb*, the translation of the infinitive is given; thus, we say, כָּתַב kâ-thav', to write; because the inf. is regarded in English as being as much the *name* of the verb as the pret. is in Hebrew.

The manner in which the third pers. sing. of the pret. is pointed in the several species, has been shown above.

- e) Every verb in Kal properly consists of three letters;—and since לָעַל Pā-al' was formerly used as the example, the three letters ע, ל, and א are used as the conventional representatives of the three radical letters, *whatever they may actually be*. Thus, “a verb פָּנַח Pē Nūn” would mean one whose first radical is נ;—“a verb וָעַל A'-yin Vāv” would mean a verb whose middle radical is ו;—“a verb לָמַד Lā-med Hē” is one whose last radical is מ, and so on with regard to other letters.

- f) The vowel under the *middle* letter of the pret. Kal is commonly a  $\bar{\text{—}}$ ; sometimes  $\bar{o}$   $\bar{\text{—}}$ , and sometimes  $\bar{e}$   $\bar{\text{—}}$ . The expressions, a verb *middle A*, *middle O*, and *middle E*, are used to denote these respective variations. Some verbs are found with more than one form:—middle E and middle O have generally an intransitive signification.

- g) Niphal is marked in the pret. by the prefixed נְ.

Piel, by the Daghes inserted in the middle letter.

Pual, also by Daghes, and it is distinguished from Piel by the blunter vowels.

Hiphil is marked by the prefix הָ (and the ה inserted before the last radical).

Hophal is marked by the prefix הָ.

Hithpaël, by the prefix הִתְ, and by Daghes in the middle radical.

The three species—Piel, Pual, and Hithpaël—are called the *Dagheshed species*, from their having the middle radical regularly doubled by Daghes.

## § 2.—MOODS AND TENSES.

- a) In Hebrew there is but one mood to serve the purpose both of the indicative and of the subjunctive, according to the connection in which it may be used.
- b) It has but two tenses, the preterite and the future:—these tenses are used with various modifications for expressing the different parts of actual time; the simple signification of each of these, when unconnected with modifying words, is, that the preterite relates to time past, and the future to that which is future:—the point of time from which the reckoning is made is often, however, not the actual time of the narration, but some point of time previously spoken of.
- c) There is also in the third and second persons in some species a shortened future, called the *apocopated future*, often used in conditional or relative sentences.
- d) For the first person there is a form lengthened by the addition of the letter ׀; this is called the *paragogic future*; its use is similar to that of the apocopated future.

The apocopated forms and their use, as well as that of the paragogic forms, will be more fully explained after the flexion of the regular verb has been given.

- e) The infinitive has two forms, one of which is called the infinitive *absolute*, the other the *construct*; their use will be subsequently explained.
- f) The imperative has only the second person masc. and fem. sing. and plur. In Pual and Hophal, the imperative is wanting.
- g) In each species there is one participle: the active participle of Kal is often called the participle *Benoni* (i.e. intermediate), as expressing *present time*,—a time *between* that properly denoted by the two tenses. It is also called the participle *Poel*, from its form. To Kal there is also joined another participle of a passive sense, called *Paül*.

## § 3.—FLEXION OF THE REGULAR VERB.

It will be observed that the verb is so arranged that the persons of the tenses commence with the third person sing. and go upwards to the first; the reason of this is, that in the pret. it is the third persons from which the verbs are formed.

The distinction of masc. and fem. (in some parts) must also be noticed, as contrary to what is found in the Western languages.

The inf. is placed next to the pret. because from it the imperative and future are formed.

## KAL.

## PRETERITE.

- Sing.* 3. קָטַל\* kâ-tal, he killed.  
 3. קָטְלָה\* kâ-t'lāh', she killed.  
 2. קָטַלְתָּ\* kâ-tal'-tā, thou killedst (masc.).  
 2. קָטַלְתְּ kâ-talt', thou killedst (fem.).  
 1. קָטַלְתִּי kâ-tal'-tī, I killed.  
*Plur.* 3. קָטְלוּ kâ-t'lū', they killed.  
 2. קָטַלְתֶּם\* k'tal-tem', ye killed (masc.).  
 2. קָטַלְתֶּן k'tal-ten', ye killed (fem.).  
 1. קָטַלְנוּ kâ-tal'-nū, we killed.

## INFINITIVE.

- קָטַל\* k'tōl, to kill.  
 Abs. קָטוּל\* kâ-tōl', to kill.

## IMPERATIVE.

- Sing.* 2. קָטַל\* k'tōl, kill thou (masc.)  
 2. קָטְלִי\* kit-lī', kill thou (fem.).  
*Plur.* 2. קָטְלוּ kit-lū', kill ye (masc.).  
 2. קָטְלוּהָ\* k'tōl'-nāh, kill ye (fem.).

## FUTURE.

- Sing.* 3. יִקְטֹל\* yik-tōl', he will kill.  
 3. תִּקְטֹל tik-tōl', she will kill.  
 2. תִּקְטֹל tik-tōl', thou wilt kill (masc.).  
 2. תִּקְטְלִי\* tik-t'lī', thou wilt kill (fem.).  
 1. אֶקְטֹל ek-tōl', I shall kill.  
*Plur.* 3. יִקְטֹלוּ yik-t'lū', they will kill (masc.).  
 3. תִּקְטֹלְנָה\* tik-tōl'-nāh, they will kill (fem.).  
 2. תִּקְטֹלוּ tik-t'lū', ye will kill (masc.).  
 2. תִּקְטֹלְנָה tik-tōl'-nāh, ye will kill (fem.).  
 1. נִקְטֹל nik-tōl', we will kill.

## PARTICIPLE.

Act. קֹטֵל\* kō-tēl', killing.

Pass. קָטוּל\* kā-tūl', killed.

When the verb in Kal has been *thoroughly acquired*, there is but little more to be learned as an exercise of memory with regard to the verbs; for the *terminations* and the letters prefixed in the future (called *preformatives*) are the same in all the seven species, and that even with regard to the verbs which are called irregular:—thus, a thorough knowledge of the *twenty-seven* words, of which Kal consists is almost all that requires any labour in the acquisition.

The participles and the infinitives in the several species will always require particular attention, as well, of course, as the manner in which the characteristics of each species affect the form of the words.

## NIPHAL.

## PRETERITE.

- Sing.* 3. נִקְטַל\* nik-tal', he was killed.  
 3. נִקְטְלָה\* nik-t'lāh', she was killed.  
 2. נִקְטַלְתָּ\* nik-tal'-tā, thou wast killed (masc.).  
 2. נִקְטַלְתְּ\* nik-talt', thou wast killed (fem.).

1. נִקְטַלְתִּי nik-tal'-tī, I was killed.  
*Plur.* 3. נִקְטְלוּ nik-t'lū', they were killed.  
 2. נִקְטַלְתֶּם nik-tal-tem', ye were killed (*masc.*)  
 2. נִקְטַלְתֶּן nik-tal-ten', ye were killed (*fem.*).  
 1. נִקְטַלְנוּ nik-tal' nū, we were killed.

## [INFINITIVE.

הִקְטֵל \* hik-kā-tēl', to be killed.

Abs. נִקְטַל, הִקְטֹל \* hik-kā-tōl', nik-tōl, to be killed.

## [IMPERATIVE.

- Sing.* 2. הִקְטֵל \* hik-kā-tēl', be thou killed (*masc.*).  
 2. הִקְטִילי \* hik-kā-t'lī', be thou killed (*fem.*).  
*Plur.* 2. הִקְטְלוּ hik-kā-t'lū', be ye killed (*masc.*).  
 2. הִקְטִילְנָה \* hik-kā-tēl'-nāh, be ye killed (*fem.*).

## [FUTURE.

- Sing.* 3. יִקְטַל \* yik-kā-tēl', he will be killed.  
 3. תִּקְטַל tik-kā-tēl', she will be killed.  
 2. תִּקְטַל tik-kā-tēl', thou wilt be killed (*masc.*).  
 2. תִּקְטִילי \* tik-kā-t'lī', thou wilt be killed (*fem.*).  
 1. אֶקְטַל ek-kā-tēl', I shall be killed.  
*Plur.* 3. יִקְטְלוּ yik-kā-t'lū', they will be killed (*masc.*).  
 3. תִּקְטִילְנָה \* tik-kā-tēl'-nāh, they will be killed (*fem.*).  
 2. תִּקְטְלוּ tik-kā-t'lū', ye will be killed (*masc.*).  
 2. תִּקְטִילְנָה tik-kā-tēl'-nāh, ye will be killed (*fem.*).  
 1. נִקְטַל nik-kā-tēl', we shall be killed.

## [PARTICIPLE

נִקְטַל \* nik-tāl', killed.

## PIEL.

## PRETERITE.

- Sing.* 3. קָטַל \* kit-tēl', he killed diligently.  
 3. קָטַלָּה \* kit-t'lāh', she killed diligently.  
 2. קָטַלְתָּ \* kit-tal'-tā, thou killedst diligently (*masc.*).  
 2. קָטַלְתְּ \* kit-talt', thou killedst diligently (*fem.*).  
 1. קָטַלְתִּי kit-tal'-tī, I killed diligently.  
*Plur.* 3. קָטַלוּ kit-t'lū', they killed diligently.  
 2. קָטַלְתֶּם kit-tal-tem', ye killed diligently (*masc.*).  
 2. קָטַלְתֶּן kit-tal-ten', ye killed diligently (*fem.*).  
 1. קָטַלְנוּ kit-tal'-nū, we killed diligently.

## INFINITIVE.

- קָטַל \* kat-tēl', to kill diligently.  
*Abs.* קָטַל \* kat-tōl', to kill diligently.

## IMPERATIVE.

- Sing.* 2. קָטַל \* kat-tēl', kill thou diligently (*masc.*).  
 2. קָטַלִּי \* kat-t'lī', kill thou diligently (*fem.*).  
*Plur.* 2. קָטַלוּ kat-t'lū', kill ye diligently (*masc.*).  
 2. קָטַלְנָה \* kat-tēl'-nāh, kill ye diligently (*fem.*).

## FUTURE.

- Sing.* 3. יִקָּטַל \* y'kat-tēl', he will kill diligently.  
 3. תִּקָּטַל t'kat-tēl', she will kill diligently.  
 2. תִּקָּטַל t'kat-tēl', thou wilt kill diligently (*masc.*).  
 2. תִּקָּטַלִּי \* t'kat-t'lī, thou wilt kill diligently (*fem.*).  
 1. אֶקָּטַל äkat-tēl', I shall kill diligently.  
*Plur.* 3. יִקָּטַלוּ y'kat-t'lū', they will kill diligently (*masc.*).

3. תִּקְטֹלְנָה \* t'kat-tēl'-nāh, they will kill diligently (fem.).  
 2. תִּקְטֹלוּ t'kat-t'lū', ye will kill diligently (masc.).  
 2. תִּקְטֹלְנָה t'kat-tēl'-nah, ye will kill diligently (fem.).  
 1. נִקְטֹל n'kat-tēl', we shall kill diligently.

## PARTICIPLE.

Act. מִקְטֹל \* m'kat-tēl', killing diligently.

## PUAL.

## PRETERITE.

- Sing.* 3. קָטַל \* kut-tal', he was killed diligently.  
 3. קָטְלָה \* kut-t'lāh', she was killed diligently.  
 2. קָטַלְתָּ \* kut-tal'-tā, thou wast killed diligently (masc.).  
 2. קָטַלְתְּ kut-talt', thou wast killed diligently (fem.).  
 1. קָטַלְתִּי kut-tal'-tī, I was killed diligently.  
*Plur.* 3. קָטְלוּ kut-t'lū', they were killed diligently.  
 2. קָטַלְתֶּם kut-tal-tem', ye were killed diligently (masc.).  
 2. קָטַלְתֶּן kut-tal-ten', ye were killed diligently (fem.).  
 1. קָטַלְנוּ kut-tal'-nū, we were killed diligently.

## INFINITIVE.

Abs. קָטַל \* kut-tal', to be killed diligently.  
 קָטַל \* kut-tōl', to be killed diligently.

## IMPERATIVE.

\* Wanting.

## FUTURE.

- Sing.* 3. יִקְטֹל \* y'kut-tal', he will be killed diligently.  
 3. תִּקְטֹל t'kut-tal', she will be killed diligently.



2. תִּקְטַל t'kut-tal', thou wilt be killed diligently (masc.).  
 2. תִּקְטַלִּי\* t'kut-t'lī', thou wilt be killed diligently (fem.).  
 1. יִקְטַל ākut-tal', I shall be killed diligently.  
*Plur.* 3. יִקְטְלוּ y'kut-t'lū', they will be killed diligently (masc.).  
 3. תִּקְטַלְנָה\* t'kut-tal'-nāh, they will be killed diligently (fem.).  
 2. תִּקְטְלוּ t'kut-t'lū', ye will be killed diligently (masc.).  
 2. תִּקְטַלְנָה t'kut-tal'-nāh, ye will be killed diligently (fem.).  
 1. נִקְטַל n'kut-tal', we shall be killed diligently.

## PARTICIPLE.

מִקְטָל\* m'kut-tāl', being killed diligently.

## HIPHIL.

## PRETERITE.

- Sing.* 3. הִקְטִיל\* hik-tīl', he caused to kill.  
 3. הִקְטִילָה\* hik-tī'-lāh, she caused to kill.  
 2. הִקְטַלְתָּ\* hik-tal'-tā, thou causedst to kill (masc.).  
 2. הִקְטַלְתְּ hik-talt', thou causedst to kill (fem.).  
 1. הִקְטַלְתִּי hik-tal'-tī, I caused to kill.  
*Plur.* 3. הִקְטִילוּ hik-tī'-lū, they caused to kill.  
 2. הִקְטַלְתֶּם hik-tal-tem', ye caused to kill (masc.).  
 2. הִקְטַלְתֶּן hik-tal-ten', ye caused to kill (fem.).  
 1. הִקְטַלְנוּ hik-tal'-nū, we caused to kill.

## INFINITIVE.

- הַקְטִיל\* hak-tīl', to cause to kill.  
*Abs.* הַקְטִיל\* hak-tēl', to cause to kill.

## IMPERATIVE.

- Sing.* 2. הַקְטִיל\* hak-tēl', cause thou to kill (masc.).

2. הַקְטִילִי \* hak-tī'-lī, cause thou to kill (fem.).  
*Plur.* 2. הַקְטִילוּ hak-tī'-lū, cause ye to kill (masc.).  
 2. הַקְטִילְנָה \* hak-tēl'-nah, cause ye to kill (fem.).

## FUTURE.

- Sing.* 3. יַקְטִיל \* yak-tīl', he will cause to kill.  
 3. תַּקְטִיל tak-tīl', she will cause to kill.  
 2. תַּקְטִיל tak-tīl', thou wilt cause to kill (masc.).  
 2. תַּקְטִילִי \* tak-tī'-lī, thou wilt cause to kill (fem.).  
 1. אֶקְטִיל ak-tīl', I shall cause to kill.  
*Plur.* 3. יַקְטִילוּ yak-tī'-lū, they will cause to kill (masc.).  
 3. תַּקְטִילְנָה tak-tēl'-nāh, they will cause to kill (fem.).  
 2. תַּקְטִילוּ tak-tī'-lū, ye will cause to kill (masc.).  
 2. תַּקְטִילְנָה tak-tēl'-nāh, ye will cause to kill (fem.).  
 1. נִקְטִיל nak-tīl', we shall cause to kill.

## APOCOPATED FUTURE.

יַקְטֵל \* yak-tēl', etc.

## PARTICIPLE.

*Act.* מַקְטִיל \* mak-tīl', causing to kill

## HOPHAL.

## PRETERITE.

- Sing.* 3. הִקְטַל \* hok-tal', he was caused to kill.  
 3. הִקְטַלָּה \* hok-t'lāh', she was caused to kill.  
 2. הִקְטַלְתָּ \* hok-tal'-tā, thou wast caused to kill (masc.).  
 2. הִקְטַלְתְּ hok-talt', thou wast caused to kill (fem.).  
 1. הִקְטַלְתִּי hok-tal'tī, I was caused to kill.

- Plur.* 3. הִקְטִילוּ hok-t'lū', they were caused to kill.  
 2. הִקְטִילְתֶּם hok-tal-tem', ye were caused to kill (masc.).  
 2. הִקְטִילְתֶּן hok-tal-ten', ye were caused to kill (fem.).  
 1. הִקְטִילְנוּ hok-tal'-nū, we were caused to kill.

## INFINITIVE.

הִקְטֹל\* hok-tal', to be caused to kill.

## IMPERATIVE.

Wanting.

## FUTURE.

- Sing.* 3. יִקְטֹל\* yok-tal', he will be caused to kill.  
 3. תִּקְטֹל tok-tal', she will be caused to kill.  
 2. תִּקְטֹל tok-tal', thou wilt be caused to kill (masc.).  
 2. תִּקְטְלִי\* tok-t'lī', thou wilt be caused to kill (fem.).  
 1. אֶקְטֹל ok-tal', I shall be caused to kill.  
*Plur.* 3. יִקְטִילוּ yok-t'lū', they will be caused to kill (masc.).  
 3. תִּקְטִילְנָה\* tok-tal'-nāh, they will be caused to kill (fem.).  
 2. תִּקְטִילוּ tok-t'lū', ye will be caused to kill (masc.).  
 2. תִּקְטִילְנָה tok-tal'-nāh, ye will be caused to kill (fem.).  
 1. נִקְטֹל nok-tal', we shall be caused to kill.

## PARTICIPLE.

Act. מִקְטֵל\* mok-tāl', causing to kill.

## HITHPAEL.

## PRETERITE.

- Sing.* 3. הִתְקַטֵּל\* hith-kat-tēl', he killed himself.  
 3. הִתְקַטְּלָה\* hith-kat-t'lāh', she killed herself.

2. הִתְקַטַּלְתָּ \* hith-kat-tal'-tā, thou killedst thyself (masc.).

2. הִתְקַטַּלְתְּ hith-kat-talt', thou killedst thyself (fem.).

1. הִתְקַטַּלְתִּי hith-kat-tal'-tī, I killed myself.

Plur. 3. הִתְקַטְּלוּ hith-kat-t'lū', they killed themselves.

2. הִתְקַטַּלְתֶּם hith-kat-tal-tem', ye killed yourselves (masc.).

2. הִתְקַטַּלְתֶּן hith-kat-tal-ten', ye killed yourselves (fem.).

1. הִתְקַטַּלְנוּ hith-kat-tal'-nū, we killed ourselves.

### INFINITIVE.

הִתְקַטֵּל \* hith-kat-tēl', to kill one's self.

### IMPERATIVE.

Sing. 2. הִתְקַטֵּל \* hith-kat-tēl', kill thyself (masc.).

2. הִתְקַטְּלִי \* hith-kat-t'lī', kill thyself (fem.).

Plur. 2. הִתְקַטְּלוּ hith-kat-t'lū', kill yourselves (masc.).

2. הִתְקַטְּלֶנָּה \* hith-kat-tēl'-nāh, kill yourselves (fem.).

### FUTURE.

Sing. 3. יִתְקַטֵּל \* yith-kat-tēl', he will kill himself.

3. תִּתְקַטֵּל tith-kat-tēl', she will kill herself.

2. תִּתְקַטֵּל tith-kat-tēl', thou wilt kill thyself (masc.).

2. תִּתְקַטְּלִי \* tith-kat-t'lī, thou wilt kill thyself (fem.).

1. אֶתְקַטֵּל eth-kat-tēl', I shall kill myself.

Plur. 3. יִתְקַטְּלוּ \* yith-kat-t'lū', they will kill themselves (masc.).

3. תִּתְקַטְּלֶנָּה tith-kat-tēl'-nāh, they will kill themselves (fem.).

2. תִּתְקַטְּלוּ tith-kat-t'lū', ye will kill yourselves (masc.).

2. תִּתְקַטְּלֶנָּה tith-kat-tēl'-nāh, ye will kill yourselves (fem.).

1. נִתְקַטֵּל nith-kat-tēl', we shall kill ourselves.

### PARTICIPLE.

Act. מִתְקַטֵּל \* mith-kat-tēl', killing one's self.

## § 4.—REMARKS ON THE TABLE OF THE VERB.

It is not requisite to use the personal pronouns with the pret. and fut.; when they are inserted, they have a peculiar emphasis.

The terminations of the pret., and the preformatives of the future, are almost entirely taken from fragments of the personal pronouns, compounded, as it were, with the root of the verb.

Those parts of the verb, which are marked in the Table with an asterisk, are those from which others are formed. The manner in which the vowels in Hebrew are contracted, when a word is lengthened, is very well exhibited in the flexion of the verb.

## § 5.—ON THE PRETERITE OF KAL.

The verb קָטַל, being a verb *middle A*, differs in some respects, as to its flexion, from verbs *middle E* and *middle O*.

The following is the pret. of קָבַד kâh-vēdh', a verb *middle E*, which will show how the E sound disappears in flexion.

- Sing.* 3.      קָבַד\* kâh-vēdh', he was heavy.  
           3.      קָבַדָּה\* kâh-v'dhâh', she was heavy.  
           2.      קָבַדְתָּ\* kâh-vadh'-tâ, thou wast heavy (masc.).  
           2.      קָבַדְתְּ kâh-vadh't', thou wast heavy (fem.).  
           1.      קָבַדְתִּי kâh-vadh'-tî, I was heavy.  
*Plus.* 3      קָבְדוּ kâh-v'dhû', they were heavy.  
           2.      קָבַדְתֶּם k'vadh-tem', ye were heavy (masc.).  
           2.      קָבַדְתֶּן k'vadh-ten', ye were heavy (fem.).  
           1.      קָבַדְנוּ kâ-vadh'-nû, we were heavy.

*In pause*, however, the E sound may often re-appear.

In verbs *middle O*, the O, when accented, is retained; as, from יָכַל to be able; יָכַלְתָּ yâ-chôl'-tâ, thou wast able;—but if for any reason that syllable should lose the accent, then the  $\_$  Khô-lem becomes  $\_$  Kâ-mets Khatēph; e.g. from יָכַלְתִּי yâ-chôl'-tî, I have been able, or have prevailed; יָכַלְתִּיו yě-chol-tiv', I have prevailed over him

## § 6.—ON THE INFINITIVE AND IMPERATIVE.

It will be observed, that there are two forms given of the inf.,—the construct and the absolute. This distinction is taken from the analogy of nouns: it must, however, be observed that the construct infinitive is the more simple form, and that it is not shortened from the other.

Infinitives are also found with *feminine* terminations הַֿ, תַֿ, like nouns: this is especially the case in some classes of irregular verbs.

The form of the imperative bears (as is manifest) a very close relation to the infinitive; and the same form also lies at the basis of the future.

## § 7.—ON THE FUTURE OF KAL, AND THE DISTINCTION OF THE FUTURE IN THE DIFFERENT SPECIES.

In the example given above, קָטַל *kā-tal'*, the middle radical takes ֿ in the future, יִקְטַל *yik-tōl'*; this, however, is almost entirely confined to verbs middle A; a good lexicon will, however, always prevent difficulty by showing what is the vowel of the future in cases of any irregularity. If allowance be made for the variation as to the vowel of the middle radical, no difficulty will be found in the flexion of the future.

The following is the future of כָּבֵד *kāh-vēdh'*:—

*Sing.* 3. יִכְבֵּד\* *yich-badh'*, he will be heavy.

3. תִּכְבֵּד *tich-badh'*, she will be heavy.

2. תִּכְבֵּד *tich-badh'*, thou wilt be heavy (masc.).

2. יִכְבְּדִי\* *tich-b'dhī'*, thou wilt be heavy (fem.).

1. אֶכְבֵּד *ech-badh'*, I shall be heavy.

*Plur.* 3. יִכְבְּדוּ *yich-b'dhū'*, they will be heavy (masc.).

3. תִּכְבְּדֶנָּה\* *tich-badh'-nāh*, they will be heavy (fem.).

2. תִּכְבְּדוּ *tich-b'dhū'*, ye will be heavy (masc.).

2. תִּכְבְּדֶנָּה *tich-badh'-nāh*, ye will be heavy (fem.).

1. נִכְבֵּד *nich-badh'*, we shall be heavy.

So, also, in the imperative :

*Sing.* 2. כָּבֹד \* k'vadh', be thou heavy (masc.).

2. כִּבְדִּי \* kiv-dhi', be thou heavy (fem.).

*Plur.* 2. כִּבְדוּ kiv-dhū', be ye heavy. (masc.).

2. כִּבְדֶּנָּה \* k'vadh'-nāh, be ye heavy (fem.).

In the future of כָּבֹד kāh-vēdh', it will be observed that the letter כ receives Daghesch: this has nothing to do with the inflexion, but it arises solely from the second radical being one of the כֶּפֶת בֶּגֶד b'gad k'phath letters. In פָּקַד pā-kadh', to visit, in the future tense the פ on the same principle *loses* its Daghesch lene; יִפְקֹד yiph-kōdh', he will visit. It is necessary not to confound Daghesch, inserted in one of these letters, with Daghesch forte, when found as a characteristic of a Dagheshed species.

It facilitates the distinction of the seven species in the future, to remember that in the regular verb the preformative takes, in Kal and Niphal, Khī-rik (Niphal having the next letter doubled by Daghesch), in Piel and Pual, Sh'va; in Hiphil, Pa'-thakh; in Hophal, Kā-mets Khatēph; in Hithpaël, Khī-rik, with ת following, making the syllable תִּי yith.

In the first person singular of the future, however, the preformative נ takes Se'-gol in those cases in which י of the third has Khī-rik; and it takes ׀ Khatēph Pa'-thakh when the י has Sh'va.

## § 8.—NIPHAL.

It is considered that the syllable prefixed to the pret. of this species was originally and properly הִן hin. This, however, appears only in an abbreviated form; נִקְטַל nik-tal' being for הִנְקַטַּל hin-k'tal': in the inf., however, the more full form is seen, for הִקְטַל hik-kā-tēl' is for הִנְקַטַּל hin-kā-tēl', the ק doubled by Daghesch being a compensation for the omission of the ה.

This more full expression of the prefix is also found in the imperative, as being formed from the infinitive.

In the future the ה of the prefix is altogether excluded, and its

omission is compensated by Daghesh in the following letter; thus, from **יִקְטֹל** yin-kā-tēl', by excluding the **י**, and doubling the next letter, we get the existing form **יִקְטֹל** yik-kā-tēl'.

Care must be taken to distinguish the participle of Niphal from the pret. third person sing. The pret. has Pa'-thakh under the middle radical; the part. has Kā-mets.

### § 9.—PIEL AND PUAL.

The characteristic of these two species is, that they are formed by internal modification of the root.

They are emphatic in their character, and that appears to be denoted by the internal strengthening of the form by doubling the middle radical. In Pual, as well as in Hophal, it may be observed how, in Hebrew, the thicker and blunter vowels are used in the passive voice.

	Piel.	Pual.	Hiphil.	Hophal.
Pret.	i ē	u a	i ī	o a
Fut.	a ē	u a	a ī	o a

The participles of all the species, from Piel onward, take the preformative **ו**; these participles may be distinguished from one another, by bearing in mind that this letter is prefixed with the same vowel as the **ו** of the third pers. of the fut. of the same species takes.

### § 10.—HIPHIL AND HOPHAL.

The characteristic of Hiphil is the prefixed **ו** in the pret.; the **ו** inserted before the last radical is retained in the third persons sing. and plur. of the pret., in the inf., part of the imperative, and almost all through the future.

In regular verbs, Hiphil is the only species in which the apocopated future appears; the **ו** is then omitted in the third and second persons (to which alone this future belongs), and the middle radical is pointed with Tsē-rē ך.

The characteristic of Hophal is the prefixed **ו** hō : instead, however,



of Kā-mets Khatēph, Kib-buts is sometimes found as the vowel, both of this prefixed syllable, and also of the preformatives of the future.

### § 11.—HITHPAEL.

This species is plainly distinguished from the other species by the peculiar prefix, and the Daghesh in the middle radical.

The ה, however, of this prefix sometimes suffers certain modifications:—

- a) If the verb have a sibilant ז, ס, צ, שׁ, שׂ, for its first radical, then the ה of the preformative and the sibilant are transposed; thus, from שָׁמַר shā-mar', we should have regularly הִתְשַׁמֵּר hith-sham-mēr', and then by transposing the ה and the sibilant שׁ we get הִשְׁתַּמֵּר hish-tam-mēr', *to take heed*. And when the sibilant is צ, not only is there this transposition, but the ה is then also changed into ט;—thus, from צַדִּיק tsā-dak', to be righteous, we should have analogically in Hithpaël הִתְצַדִּיק hith-tsad-dēk', by transposition הִצְתַּדִּיק hits-tad-dēk'; and then by changing ה into ט, הִצְטַדִּיק *to justify one's self*. This substitution of ט for ה is the only case in which one of the eleven radicals can be used as a servile.
- 5) Before ר, ט, and ת, the ה of the prefixed syllable is assimilated, Daghesh forte being inserted to compensate for its omission; as from טָהַר tā-har', to be pure, we should have analogically הִתְטָהַר hith-ta-hēr'; and this becomes הִטָּהַר hit-ta-hēr', *to cleanse one's self*. (The ה which cannot take Daghesh is here regarded as doubled by implication.) Assimilation, also, sometimes takes place when the root begins with נ or כ.

The signification of Hithpaël is commonly reflexive, but chiefly of Piel; it also is sometimes used for *to make one's self to be* whatever the verb expresses, or *to show one's self to be* so, or *to feign to be* so. It has sometimes a merely intransitive signification, and sometimes it is passive.

The ideal meanings of the other species are often not the signification with which they are actually used:—thus, Piel is often causative. The lexicon must, therefore, be used to know in what species a verb is used (for very few are used in all seven), and what the actual signification is of each species.

## § 12.—SPECIES LESS FREQUENTLY USED.

Of these some are mostly connected with Piel, as being formed by changes within the root, either by repeating one or more of the radical letters, or by inserting a long vowel. Similarly there are found passive forms analogous to Pual, and marked by the vowel of the final syllable: there are also found forms analogous to Hithpaël.

The flexion of these forms may be known from the analogy respectively of Piel, Pual, and Hithpaël.

1. Poel, קוּטַל kō-tēl', act.

2. Poal, קוּטַל kō-tal', pass.

3. Hithpoel, הִתְקוּטַל hith-kō-tēl', reflective.

4. Pilel, קִטַּל kit-lēl', act.; and קִטַּל kit-lal', act.

5. Pulal, קִטַּל kut-lal', pass.

6. Hithpalel, הִתְקִטַּל hith-kat-lēl', reflective.

7. Pealal, קִטַּל k'tal-tal'.

8. Piipel. This is formed from verbs whose middle radical is י, or whose last two radicals are alike. This form will be noticed when the peculiarities of such verbs have been pointed out.

9, 10. Poel and Poal will be considered in speaking of verbs whose two latter radicals are alike.

11. Tiphel, as תִּקַּט tik-tēl', following the analogy of Hiphil.

12. Shaphel, as שִׁקַּט shak-tēl', also following Hiphil. (In Hebrew only in a derivative noun.)

13. Hothpaal, as הִתְקַט hoth-kā-tal', passive of Hithpaal,

There are also a few reduplicated forms found in Hebrew in single examples.

## § 13.—QUADRILITERALS.

It will have been seen that a Hebrew root commonly and properly consists of *three* letters:—there are, however, some forms of more than three letters. The following are all the quadrilaterals which exist as verbal roots:—

פָּרִשׁ par-shēz', to spread out.

כִּרְסֵם kir-sēm', to devour.

רִמַּשׁ ru-tāphash', to become green again

כִּרְבַּל kur-bal', to be girded.

הִשְׁמָאֵל his-m'il' (a Hiphil form) contracted הִשְׁמִיל his-mīl', to turn to the left.

The two former of these roots resemble Piel; the third and fourth resemble Pual. Some of them appear as if they were formed by the insertion of ך, instead of doubling the middle radical.

Besides these there occur also other pluriliteral forms as nouns.

#### § 14.—IRREGULAR VERBS.

Irregular verbs in Hebrew do not mean verbs whose flexion is anomalous, but verbs which, because of some peculiarity in their internal structure, have some peculiarity in their flexion. For instance, if a letter, which ought regularly to take Daghesch, because of its place in the root, be one of those incapable of receiving Daghesch, then this circumstance will *modify* the application of the regular forms with regard to such a verb. The same must be observed with regard to verbs in which there is peculiarity in the nature of any of the radicals. But it cannot be too fully borne in mind that the formative letters of the several parts are always the same, whether verbs are called regular or irregular.

#### A. § 15.—VERBS WITH GUTTURALS.

The first kind of irregular verbs is that of *verbs with gutturals*. Of these there are three classes.

When either of the three radicals is a guttural, the vowels of the word are necessarily affected by the peculiar properties of the letter. ׀ and ׀ do not come into consideration under the head of these verbs, except when these letters are regarded as actual consonants. The letter ׀ must, for most purposes, be treated in verbs as a guttural.

These verbs must be distinguished according as the guttural is the first, the second, or the third radical (called, technically, verbs א guttural, ע guttural, or ל guttural).

## § 16.—VERBS 𐤁 GUTTURAL.

The Table of verbs exhibits the verb 𐤏𐤍𐤕 *yā-madh'*, to stand :—the parts in which the regular pointing, etc., are not exactly followed in this verb, will be easily observed by the learner.

These deviations fall under the following heads :—

- a) When the first radical would ordinarily take a simple Sh'va at the beginning of a word, in these verbs a compound Sh'va is used.
- b) When a preformative is affixed, it will take the vowel homogeneous to the compound Sh'va, as 𐤏𐤍𐤕 *ya-ʿāmōdh'*, or else the compound Sh'va is changed into that which is homogeneous to the prefixed vowel ; as Niph. pret. 𐤏𐤍𐤕 *ne-ʿēmādh'* (for 𐤏𐤍𐤕 *ni-ʿēmādh'*) ; Hoph. pret. 𐤏𐤍𐤕 *ho-ʿēmādh'*.
- c) The guttural, however (especially 𐤌), in many verbs, when standing after a preformative at the end of a syllable, retains the *simple Sh'va* ; but, in this case, the preformative takes the same vowel which corresponds with the compound Sh'va, which *would* have been used according to the rule given above. Thus, 𐤏𐤍𐤕 *yakh-mōdh'*, he will desire. (This, according to the above rule, would have been 𐤏𐤍𐤕 *ya-khāmōdh'*.)

This is technically called the *hard* combination ; when the compound Sh'va is used, it is termed the *soft* combination. Many verbs have both forms.

- d) When in such a form as 𐤏𐤍𐤕 *ya-ʿāmōdh'*, there is an addition of a sufformative (𐤏, 𐤏, 𐤏), which causes the final vowel to disappear in Sh'va, then the compound Sh'va of the guttural is regularly exchanged for the corresponding short vowel ; as 𐤏𐤍𐤕 *ya-ʿāmōdh'*, plur. 𐤏𐤍𐤕 *ya-ʿa-m'dhū*. (The Sh'va under the middle radical in such a case *may* be regarded as Sh'va vocal. But in these cases, also, the *harder* form may be used.)
- e) In the inf., imp., and fut. of Niphal, where the first radical would regularly be doubled by Daghes, this doubling is of necessity omitted, and the previous vowel is lengthened to make compensation.

Verbs, whose first radical is 𐤌, fall under the rules here given, so far

as the **N** is treated as a consonant at the commencement of a syllable. These verbs also require a separate consideration as to the cases in which the **N** quiesces. See verbs Pē A-leph (§ 23, below).

The rules will appear far from difficult when the learner's *ear* is well accustomed to the flexion of verbs with gutturals.

The ה initial in the verb הָיָה hā-yāh', to be, and חָיָה khā-yāh', to live, are not commonly treated as gutturals.

### § 17.—VERBS ו GUTTURAL.

The variation of these verbs, from the flexion of חָטָא kâ-tal', is not so great as is the case with verbs ה Guttural.

This will be seen from the flexion of צָעַק zâ-ṣak', to cry out, a verb of this class, given in the Table of verbs.

The variations from the regular forms take place on the following principles:—

- a) When a simple Sh'va would regularly be placed under the middle guttural, the compound Sh'va ו־ Khatēph Pa'-thakh is used *without exception*. For instance, as from חָטָא kâ-tal', we have third pers. fem. חָטְאָה kâ-t'lah, so from צָעַק zâ-ṣak', we have (merely by the change of the Sh'va under the middle radical into ו־) צָעְוָה zâ-ṣākāh'.
- b) In the imperative, the vowel which precedes the Khatēph Pa'-thakh is assimilated to it; i.e. the vowel homogeneous to the compound Sh'va is used instead of the Khī-rik; thus, צָעִי zâ-ṣākī'.
- c) The preference of gutturals for the A sound has some influence in these verbs on the vowel following the guttural; and thus in the fut. and imperative of Kal, these verbs, even when transitive, are commonly inflected *middle A*. See the Table.
- d) This preference of gutturals for the A sound *following* them, not being, however, so strong or decided as for that sound *preceding* them, the Tsē-rē of the fut. Niph. and in Piel is commonly retained (even when shortened), and so is the Khō-lem of the inf. Kal.
- e) But in Piel pret. the last syllable often takes Pa'-thakh.

f) In the three Dagheshed species, the Daghesh cannot of course appear, because it is the middle radical that takes it; however, **ḥ**, **ḥ̣**, and **ḥ̣̣** are generally regarded as doubled *by implication*; and thus the preceding vowel remains short.

g) But when נ is the middle radical, the Khī-rik is commonly lengthened into Tsē-rē, as נָנָה mē-ēn, to refuse; and the vowel is *always* lengthened when ר is the middle radical, as בָּרַךְ bē-rēch', to bless.

In order fully to exhibit this peculiarity of Piel, בִּרַחַב *bē-rēch'* has been inserted in the Table in Piel and Pual, instead of זָעַק *zā-yak'*.

§ 18.—VERBS ५ GUTTURAL.

With regard to the verbs which have a guttural for the third radical, there are two general rules which apply as the basis of their irregularities :

1) If the regular vowel of the final syllable remains, then *furtive* *Pa'-thakh* is inserted under the final guttural;

2) Or else Pa'-thakh is substituted for the regular vowel before the guttural.

a) The strong unchangeable vowels אֵ, יִ, וּ are always retained; thus, in שָׁמַע shā-may' (the verb לִשְׁמָע guttural, given in the Table of verbs), the inf. Kal is שְׁמוֹעַ shā-mōäy'.

b) The O of the fut. and imper. Kal, not being a sound so strongly fixed (as it is always shortened when deprived of the accent), becomes Pa'-thakh, instead of remaining, and Pa'-thakh being inserted under the guttural. Thus, these verbs, whether transitive or not, become future A, as יָשִׁיב־נָא, yish-inay'.

c) When the regular vowel of the final syllable is Tsē-rē, this is either retained (the guttural taking furtive Pa'-thakh), or else Pa'-thakh is substituted for the Tsē-rē. This takes place with regularity in particular parts of the verb: the participles of Kal and Piel take Tsē-rē (except in the construct state; see under Nouns). In the fut. and inf. Niphal, and the pret., inf., and fut. Piel, the form with Pa-thakh is used, except at the end of a period and in pause; then it is Tsē-rē, followed by furtive Pa'-thakh.

In the inf. constr. of Piel and Hiphil, Pa'-thakh is used; and so also in the shortened forms of the fut. and imperat. Hiphil.

d) When the third radical regularly takes simple Sh'va, the guttural commonly retains it, as being *Sh'va quiescent*.

e) In the second pers. fem. sing. of the pret., an auxiliary Pa'-thakh is placed under the guttural instead of Sh'va; thus, instead of  $\text{שָׁלַכְתְּ}$  shā-lakht', we have  $\text{שָׁלַכְתְּ}$  shā-la'-khat, thou hast sent (fem.).

This Pa'-thakh has sometimes been incorrectly called a *furtive Pa'-thakh*; and this error in name has led to an error in enunciation, by taking the Pa'-thakh *before* the guttural, as the real furtive Pa'-thakh ought to be sounded.

## B. § 19.—DEFECTIVE VERBS IN GENERAL.

The second kind of irregular verbs consists of contracted or defective verbs. These differ from the three classes of verbs with gutturals, in the *letters* being affected in these verbs: in these, one of the three radicals frequently disappears altogether.

There are two classes of defective verbs:

a) Verbs Pē Nūn.

b) Verbs "גג, or geminate verbs; i.e. verbs whose second and third radicals are alike.

## § 20.—VERBS PE NUN.

The verb  $\text{נָגַשׁ}$  nā-ghash', to approach (given in the Table), exhibits the peculiar flexion of this class of verbs.

The general principle, with regard to this letter נ, in these verbs is, that, when it would be pointed with Sh'va in any tense, it may be wholly omitted.

a) Thus the initial נ often entirely disappears in the imper. and in the inf. const. The fem. termination  $\text{נָּ}$  -eth (or with gutturals  $\text{נָּ}$  -ath), is then, however, regularly added to the inf. The imper. often is also lengthened with a paragodic נ.

b) When the נ, pointed with Sh'va, stands after a preformative at the

end of a syllable, it is omitted, and compensation is made by Daghes in the following letter; as from נָפַל nā-phal', to fall, fut. יִפֹּל yip-pōl' for יִנְפֹּל yin-pōl'. This takes place also in the pret. Niphal, and throughout Hiphil and Hophal (which latter species always takes Kib-but instead of Kā-mets Khatēph.)

The other parts of verbs Pē Nūn are all regular. The future with O is the most common, as in the regular verb:—one verb only, נָתַן nā-than', to give, has the future with E;—others, as in the example in the Table, have the future with A.

It will be seen from these remarks that the irregularity of verbs פָּנִי is confined to a very narrow compass, easily understood and easily remembered.

The Nūn is sometimes retained in parts in which it might have been omitted.

In the verb נָתַן nā-than', to give, the final ך is also often assimilated to the following letter, which is then doubled by Daghes: thus, first pers. pret. Kal for נָתַנְתִּי nā-than'-ti, we find נָתַנְתִּי nā-that'-ti.

In the verb לָקַח lā-kakh', to take, the ל is omitted in the same manner as ך would be; and thus it falls, as to flexion, under this class of verbs.

## § 21.—VERBS "עע, OR GEMINATE VERBS.

The general principle of the irregularity of these verbs is the contraction of the second and third radicals into one letter (doubled by Daghes, in many cases, when practicable).

The flexion of the verb סָבַב sā-vav', to surround (given in the Table), exhibits the peculiarities of this class.

- a) The contraction takes place even when a full vowel would regularly stand between the second and third radicals;—thus, סָב sōv' for סָבַב s'vōv, סָב sav for סָבַב sā-vav'.
- b) But when an unchangeable vowel is found between these radicals, or the middle one has Daghes forte, no contraction takes place.
- c) The effect of the contraction is to reduce the form of the root to a monosyllable; and this form takes throughout the vowel which



properly belongs to the *second* syllable of the full form. This may be seen by comparing all these shortened forms in the Table, with those of the regular verb.

- d) The Daghesch forte, which properly belongs to the *third* radical, is not inserted except when formative additions are made at the end of the word. So that we have pret. third pers. sing. **סַב** sav and not **סַבֿ** sabb.
- e) When the affirmative addition begins with a consonant (**נ**, **ת**), a vowel is inserted between it and the Dagheshed third radical. This vowel is in the pret. **י**, in the fut. **יִ** (see Table). This inserted vowel may (like the terminations of the persons) belong to the fragments of the personal pronouns which are combined with the root to form the flexion.
- f) The preformatives of the future Kal, pret. Niphal, and of Hiphil and Hophal, stand in an open syllable; they are, therefore, prefixed with a *long* vowel. This long vowel is changeable when addition is made at the end of the word, etc., except the **י** of Hophal.
- g) There is also another way of concluding the syllable of these preformatives; the short vowel is retained, and the syllable is closed by doubling the following letter by Daghesch. Thus, from **סַבֿ** sā-vav' (contr. **סַב** sav) the regular future would be **יִסַבֿ** yis-bōv'; the first contracted form is **יִסַבֿ** yā-sōv', the second **יִסַבֿ** yis-sōv'.
- h) Attention must be paid to the tone-syllable of these verbs as marked in the Table; because, with regard to this, they differ in some respects from the regular verb:—the contracted root retains the accent on itself in several cases.
- i) In many verbs of this class, instead of Piel, Pual, and Hithpaël, there are found the species Poel, its passive Poal, and the reflective Hithpoel. Sometimes Pilpel and Hithpalpel are found. The flexion of these species is regular like Piel.

### C. § 22.—VERBS QUIESCENT.

The third kind of irregular verbs are those which contain one of the *quiescent* letters, **הֶבֶי'** e-hēvī', in such a part of the root that it quiesces or coalesces in flexion with a vowel sound.

Of quiescent verbs there are *eight* classes :

- a) verbs Pē A-leph.
- b) „ Pē Yodh (when the ' is for י).
- c) „ Pē Yodh (properly).
- d) „ Pē Yodh (contracted).
- e) „ A'-yin Vāv.
- f) „ A'-yin Yodh.
- g) „ Lā-med A-leph.
- h) „ Lā-med Hē (for י or י').

It will be observed that there are only six *forms* of these verbs, for roots of classes *b*, *c*, *d* are alike in pret. Kal.

### § 23.—VERBS PE A-LEPH.

In those respects in which the initial A-leph is treated as a guttural consonant, these verbs belong to the class of verbs Pē guttural. (See § 16.) They must, however, be here regarded in those cases in which the א quiesces, i. e. is not treated as a consonant, but is blended with the preceding vowel sound. This only takes place with particular verbs, and in certain parts of the verb.

- a) In the fut. Kal of five verbs, אָבַד *ā vadh*, to perish ; אָבַח *ā-vāh'*, to be willing ; אָכַל *ā-chal'*, to eat ; אָמַר *ā-mar'*, to say ; אָפַח *ā-phāh'*, to bake ; the א always quiesces in Khō-lem ; thus, from אָמַר *ā-mar'*, fut. יֹאמַר *yō-mēr'* : these verbs receive ׀ for the vowel of the concluding syllable, instead of Khō-lem ; but, when not in pause, this ׀ becomes ׀̣ ; when the accent is drawn back from the concluding syllable, the vowel sometimes becomes ׀̣̣, sometimes ׀̣̣̣.
- b) Some verbs have the future in *two* forms ; one quiescing in O, the other with the א treated as a guttural ; e.g. from אָחַז *ā-khaz'*, to lay hold ; fut. יֹאחַז *yō-khēz'*, and also יֵאָחַז *ye-ĕkhōz'*.
- c) In these verbs with the א quiescing in O, in the first person of the fut. the א is regularly omitted, in order to prevent the letter from coming twice together.

In the Table of verbs is given the flexion of a verb of this class.

A lexicon will always show whether, in a verb with נ for the first radical, the נ is treated as a guttural or as a quiescent.

In some verbs the נ *seems* to quiesce in ׀, but in these cases the נ has been treated as a guttural, and a *contraction* has taken place; e.g. from אָתָּה ā-thāh', to come, fut. Kal third pers. sing. fem. תֵּאתְּהי tē-theh' is contracted from תֵּאתְּהִי te-ētheh'.

#### § 24.—VERBS PE YODH (PROPERLY PE VAV).

The three different classes of verbs Pē Yodh must be carefully distinguished from one another, because their flexion is modified on entirely different principles.

The verbs of this class are regarded as if they originally had commenced with ו; and thus the letter ו has a continual tendency to appear.

- a) In verbs Pē Yodh for Vāv, there is a twofold form in the fut., imper., and inf. const. Kal. About half of these verbs have the ו in these parts treated thoroughly as a quiescent; thus, from יָשָׁב yā-shav', to sit, fut. יֵשֶׁב yē-shēv', with the ו of the root blended with the vowel ׀. Imper. יֵשֶׁב shēv, from יֵשֶׁב, by omission of ו, and inf. const. שֶׁבֶת she'-veth, similarly shortened, with the fem. termination תִּ׀.
- b) The rest of these verbs retain the ו in these parts: they have the future A. Thus, in imper. as יֵרַשׁ y'rash', and inf. as יִסֹּר, the ו is retained as a consonant, and in fut. as יֵרַשׁ yī-rash', it quiesces as belonging to the vowel Khī-rik.
- c) In Niphal, Hiphil, and Hophal the original ו appears. It quiesces in Khō-lem in the pret. and part. of Niphal, and throughout Hiphil; thus, from יָשָׁב yā-shav', the Hiphil would be by restoring the ו, הִוְשִׁיב hiv-shīv', then by blending the *iv* (perhaps originally *iu*) sound into one long vowel, הֹוְשִׁיב hō-shīv'. In Hophal, the restored ו quiesces in Shū-rēk. In the inf., imper., and fut. Niphal, ו remains as a consonant, and is regularly doubled by Daghesh.
- d) In the Hithpaël of some verbs, ו is used, retaining its consonant power.

The other parts of the flexion of these verbs is mostly regular. (See the Table of verbs.)

As the initial ' so frequently disappears, it is important to observe that these verbs, in most of the forms in which ' is omitted or changed, may be distinguished thus:—in Kal fut. by  $\text{—}$  under the preformatives; in Niph., Hiph., Hoph., by the ' before the second radical.

§ 25.—VERBS PE YODH (PROPERLY so).

The peculiarities of this class are—

- a) In Kal they take the same forms as those of the verbs Pē Yodh for Vāv, which retain the ' as a consonant, with the fut. A. The  $\text{—}$  becomes  $\text{—}$  when it loses the accent.
- b) In Hiphil the ' is retained, but *quiesces* in  $\text{—}$  (see the Table of verbs), sometimes with  $\text{—}$ .

The only verbs belonging to this class are the following:— $\text{יָטַב}$  yā-tav', to be good;  $\text{יָנַק}$  yā-nak', to suck;  $\text{יָקַץ}$  yā-katz', to awake;  $\text{יָצַר}$  yā-tzar', to form;  $\text{יָלַל}$  yā-lal', to bemoan;  $\text{יָשַׁר}$  yā-shar', to be straight.

In the fut. Hiph.  $\text{יִלֵּל}$  has an anomalous form, with Sh'va placed under the first ' , and the Tsē-rē placed under the second instead; thus,  $\text{יִלֵּל}$  y' yē-lil'. A similar form is sometimes found in  $\text{יָטַב}$  yā-tav'.

§ 26.—VERBS PE YODH CONTRACTED.

The ' in these verbs does not quiesce in a preceding vowel, but it disappears, and its absence is compensated by doubling the next letter with Daghesh. Thus,  $\text{יָצַע}$  yā-tsa', to spread beneath; Hiphil  $\text{הִצִּיעַ}$  hits-tsī'ā, Hoph.  $\text{הֻצַּע}$  huts-tsa',  $\text{יָצַת}$  yā-tsath', to burn up; fut.  $\text{יִצַּת}$  yits-tsath', Hiphil  $\text{הִצִּית}$  hits-tsīth'. Some verbs have two forms, one in which the ' is assimilated and the next letter doubled; and the other in which it quiesces in a vowel.

An example of these verbs is not given in the Table: their flexion is *exactly like* that of verbs Pē Nūn, and they are of unfrequent occurrence.

## § 27.—QUIESCENT VERBS A'-YIN VAV.

- a) The medial ם of these verbs *always* quiesces; and thus the root always appears as a monosyllable.
- b) The vowel in which the ם quiesces is properly the vowel of the second syllable.
- c) But from the ם being ordinarily united with this vowel sound, it generally becomes fuller; thus, pret. Kal for םָׁ׃ kâ-vam', we have םָׁ׃ kām.
- d) A verb of this class middle E will have ם as its vowel; and so a verb middle O will retain its Khō-lem.
- e) The preformatives of Kal fut., Niph. pret., Hiphil, and Hophal, take a long vowel instead of a short one. Fut. Kal and Niph. pret. take ם, Hiphil takes ם, and Hophal ם.
- f) In the pret. Niph. and Hiph., ם is commonly inserted before the affirmatives of first and second persons, ם is similarly inserted in fut. Kal before the termination םָׁ׃.
- g) The *accented syllable*, as given in the Paradigm, requires particular attention, this class resembling verbs "ע in several respects with regard to the accent.
- h) In verbs properly "ע, the species Piel, Pual, and Hithpaël are of very rare occurrence. The verb םׁ׃׃ Yudh', to surround, Piel םׁ׃׃ Yiv-vēdh' is the only verb in which the ם is retained in these species as a consonant. In some other verbs ם has taken the place of ם; e.g. from םׁ׃ kûm, to arise, Piel םׁ׃ kiy-yēm'.
- i) For Piel, Pual, and Hithpaël, this class of verbs generally have Pilel, Pual, as given in the Table, and Hithpalel. Some of these verbs are found with Pilpel.

It must be observed that the part of these verbs, which is given as the *name* of the verb, is the inf., and not the pret. The reason of this is, that in the pret. the medial radical is omitted, and thus the inf. is taken as the simplest form which exhibits all the three radical letters.

There are various peculiarities of punctuation found in verbs of this class; *practice*, and a lexicon which gives the peculiarities of the dit-

ferent verbs, will do more than anything else to make these anomalies familiar.

As these verbs, in many respects, greatly resemble verbs "עע, it will be well carefully to observe in the Table the parts in which they differ.

Besides *quiescent* verbs "ע, there are also verbs whose middle radical is ך, treated as a consonant throughout; e.g. ךַּ khā-var', *to be white*; a verb Pē guttural, fut. ךַּ ye-khēvar'.

## § 28.—QUIESCENT VERBS A'-YIN YODH.

The general flexion of these verbs is the same as that of verbs A'-yin Vāv; the ך in these words is treated just as the ך is in those.

The principal distinguishing peculiarity of the verbs medial ך, is the second form of the pret. with the ך retained. This form resembles, in its structure, Hiphil, but with the prefixed ה omitted.

Some verbs possess both forms, medial ך and medial ך; and, indeed, in almost all cases the connection between these two classes is exceedingly close.

## § 29.—QUIESCENT VERBS LA-MED A-LEPH.

The ך in these verbs is partly treated like a guttural, partly as quiescing in the vowel sound with which it is connected.

a) In those parts of the verb in which the ך remains at the end of the word, the regular vowels are found, only Pa'-thakh is there changed into Kā-mets;—thus, the pret. is pointed thus, ךַּ mā-tsā', *to find*. This ך is, however, *mutable* when additions are made at the end of the word.

b) The fut. and imp. Kal take A, according to the analogy of verbs Lā-med guttural.

c) Before affirmatives, beginning with a consonant (ך, ך), the ך quiesces in the pret. Kal in Kā-mets, in the pret. of the other species in Tsē-rē, and in the imper. and fut. of all the species in Se'-gol.

- d) Before affirmatives beginning with a vowel, the punctuation is regular  
 e) Verbs of this class, that are middle E, retain the Tsē-rē throughout the pret.

### § 30.—QUIESCENT VERBS LA-MED HE.

These verbs were originally, some "לָי, and some "לִי; but as the י or י is always, in these verbs, changed into ה in the pret. third person sing., they are classed together as verbs "לָה. Very few verbs, however, occur which are properly "לִי.

The verb יִי־יָי khā-yay', to live, is the only verb final י which does not change it into ה; there are, in fact, two roots, the one "עֵי (pret. יִי khay), the other "לָי (יִי־יָי khā-yāh').

There are also verbs with Lā-med Hē Mappik, such a יִי־יָי gā-vah', to be high: they must not be confounded with verbs "לָה quiescent.

The chief peculiarities of these verbs are—

- a) In all forms (except one) which end with the third radical, ה is substituted for י or י.
- b) This ה is pointed—  
 ה־ in all the preterites, in all the species.  
 ה־ in all the futures and parts. act., in all the species.  
 ה־ in all imperatives, in all the species.  
 ה־ in the inf. absol., in all the species, except Hiph. and Hoph.
- c) The one exception in which the final י appears is the part. pass. Kal; thus, from יִי־יָי gā-lāh', to reveal, יִי־יָי gā-lūy'.
- d) The inf. const. has always the fem. form in י־.
- e) The original י remains, but is quiescent, before the affirmatives beginning with a consonant (י, י); in the pret., in the fut., and imper. it quiesces in י־; in the pret. Kal י־; in the pret. of the other *active* species י־ or י־; in the pret. of the passive species only י־.
- f) The י and the preceding vowel usually fall away before the affirmatives beginning with a vowel.
- g) The apocopated future (which has been already mentioned) is found in verbs of this class in *all* the species.

The variations from the form of קָטַל, occasioned by the principles mentioned above, will be easily remembered as to their *application*, by thoroughly acquiring the flexion of the verb itself. The learner cannot have too deeply impressed upon him the importance of having the eye, the ear, and the tongue, all combined to assist the memory and the reason in the application of rules.

### § 31.—RELATION OF VERBS OF DIFFERENT CLASSES TO ONE ANOTHER.

There are many of these classes of verbs which stand in such close relation to one another, that two verbs which are nearly alike in their radical letters, but which belong to different classes, *borrow* forms from the verb with which they are closely connected.

a) Verbs "לָה" and "לָא" are often thus connected; so that verbs "לָא" have adopted—(i.) the vowel points of verbs "לָה", as כָּלָאֲתִי *kā-lī'-thī* (for כָּלָאֲתִי *kā-lā'-thī*)—(ii.) the letter ה though retaining the pointing proper to verbs "לָא"—(iii.) the form of verbs "לָה" altogether, as מָלֵא *mā-lū'*, *they are full*, from מָלָא *mā-lā'*.

On the other hand, verbs "לָה" sometimes follow the analogy of verbs "לָא": (i.) in the letters, as יִשְׁנָא *yish-ne'*, *will be changed*, from שָׁנָה *shā-nāh'*. (ii.) In the points, as תִּכְלָה *tich-lāh'* (for תִּכְלָה *tich-leh'*). (iii.) In both letters and points, as תִּלְאֻם *t'lā-ūm*.

b) Verbs "עָ" and "עָו". The similarity of these verbs is seen in their flexion in the Table,—and thus they *occasionally* borrow forms from one another; thus, יָרֵן *yā-rūn'*, *he will rejoice* (for יָרֵן *yā-rōn'*), from the root רָנַן *rā-nan'* (as if from רָן *rūn*).

c) The connection of verbs "עָו" and "עָי" has been already noticed:—in these classes the connection of forms is so intimate, that in many of them a twofold root is laid down, as שָׁם *sūm* or שִׁם *sīm*, to put or place.

### § 32.—VERBS DOUBLY IRREGULAR.

Many verbs partake of the peculiarities of more than one of these



classes, thus, a verb may be "פִּן" and "עַע", or "פִּי" and "לֵה", etc. In such verbs the analogy followed is sometimes of the one class, sometimes of the other, and sometimes all the peculiarities of *both* are observed.

These forms, when met with, should be examined with the Tables of *both* the classes of verbs which are combined in the one root; thus, few of them will present any real difficulty.

### § 33.—PRONOMINAL SUFFIXES FOR THE VERB.

When the *object* of the verb is expressed by a pronoun, it may either be done by using the word אֵת (the mark of the object) with a pronominal suffix joined to it; or else by placing a fragment of a personal pronoun as a suffix to the verb itself.

The following is the Table of these pronominal suffixes:—

#### *Singular.*

1 pers. c.	נִי; נִי־; נִי־	. . . . .	me.
2 pers. m.	ךָ, ךָּ־ ( <i>ekhā</i> ), in pause ךָּ־	. . . . .	} thee.
2 pers. f.	ךָ, ךָּ־; ךָּ־; ךָּ־	. . . . .	
3 pers. m.	הוּ, הוּ; הוּ־; הוּ־; הוּ־	. . . . .	him.
3 pers. f.	הָ; הָ־; הָ־	. . . . .	her

#### *Plural.*

1 pers. c.	נָנוּ; נָנוּ־; נָנוּ־	. . . . .	us.
2 pers. m.	כָּכֶם, כָּכֶם־	. . . . .	} you.
2 pers. f.	כָּכֶן, כָּכֶן־	. . . . .	
3 pers. m.	{ $\begin{array}{l} \text{הָם, ׁם; ׁם־ (contr. from ׁם־), ׁם־, ׁם־ (contr.} \\ \text{from ׁם־), ׁם־, poet. מוּ, מוּ־, מוּ־} \end{array}$		} them.
3 pers. .	{ $\begin{array}{l} \text{הָם, ׁם; ׁם־, ׁם־; ׁם־} \end{array}$		

In most of these suffixes there are *three forms*;—

a) One beginning with a consonant;

b) c) Two beginning with a vowel (for forms ending with a consonant), which must be written under the concluding letter of the preceding word. Of these two forms (as  $\text{׳נְ-}$ ,  $\text{׳נִ-}$ ), that with the union vowel *a* is for the forms of the pret.; that with *e* (rarely with *a*) for the forms of the fut. and imper. The suffixes beginning with  $\text{נ}$  have only Sh'va instead of a proper union vowel;—in pause this Sh'va becomes  $\text{ֿ}$  with the accent.

The suffix is sometimes strengthened by an epenthetic  $\text{נ}$  being inserted between the verb and it; it may be properly termed  $\text{נ}$  demonstrative: this only occurs in the fut. and in pause. This  $\text{נ}$ , however, is commonly blended with the suffixes (represented by Daghes forte in the next letter).

Thus, we find a new series of forms in the following persons:—

1 pers.  $\text{׳נְ-}$ ,  $\text{׳נִ-}$  (for  $\text{׳נְנִ-}$ ,  $\text{׳נְנִֿ-}$ ).

2 pers.  $\text{״נְ-}$  (once  $\text{״נִ-}$ ).

3 pers. masc.  $\text{נְ-}$  (for  $\text{נְנִ-}$ ), also  $\text{נִ-}$ .

3 pers. fem.  $\text{נִ-}$  (for  $\text{נִנִ-}$ ).

1 pers. pl.  $\text{נִנְ-}$  (for  $\text{נִנְנִ-}$ ).

### § 34.—THE PRETERITE WITH PRONOMINAL SUFFIXES.

These suffixes often affect the word to which they are joined. In the pret. this may take place in two ways—

a) The terminations of some of the persons of the pret. are changed before a suffix.

Thus,—

3 pers. sing. fem. the termination is  $\text{נִ-}$ ,  $\text{נִֿ-}$  (for  $\text{נִ-}$ ).

2 pers. sing. masc. besides  $\text{נִ-}$  there is  $\text{נִ-}$  with a union vowel (at least with the suffix  $\text{׳נְ-}$ ).

2 pers. sing.  $\text{׳נִ-}$  (for  $\text{נִ-}$ ). This coincides in form with the first person.

2 pers. plur. masc.  $\text{נִנְ-}$  (for  $\text{נִנְנִ-}$ ). This, as being the most remarkable variation, requires particular notice:—2 pers. plur. fem.  $\text{נִנְ-}$  is nowhere found with suffixes.

The following is the flexion of the pret. in Hiphil before the suffixes :

*Singular.*

3 pers. m.	הִקְטִיל	hik-tīl.
3 pers. f.	הִקְטִילָה	hik-tī-lath.
2 pers. m.	הִקְטַלְתָּ, הִקְטַלְתָּ	hik-tal-tā, hik-talt.
2 pers. f.	הִקְטַלְתִּי, הִקְטַלְתִּי	hik-tal-tī, hik-talt'.
1 pers. c.	הִקְטַלְתִּי	hik-tal-tī.

*Plural.*

3 pers. c.	הִקְטִילוּ	hik-tī-lū.
2 pers. m.	הִקְטַלְתוּ	hik-tal-tū.
1 pers. c.	הִקְטַלְנוּ	hik-tal-nū.

- b) The form is also varied, because the accent is drawn on towards the suffix, so that it never rests on the root itself: this occasions, particularly in the pret. of Kal, changes in the vowels.

*Singular.*

3 pers. m.	קָטַל (קִטַּל, with grave suff.)	k'tāl (k'tal).
3 pers. f.	קָטַלָה	k'tā-lath.
2 pers. m.	קָטַלְתָּ (קִטַּלְתָּ, rare)	k'tal-tā (k'talt).
2 pers. f.	קָטַלְתִּי (קִטַּלְתִּי, rare)	k'tal-tī (k'talt).
1 pers. c.	קָטַלְתִּי	k'tal-tī.

*Plural.*

3 pers. c.	קָטַלוּ	k'tā-lū.
2 pers. m.	קָטַלְתוּ	k'tal-tū.
1 pers. c.	קָטַלְנוּ	k'tal-nū.

The suffixes כֹּחַ and בֶּן, and הָם and הֵן, always take the accent: they are distinguished by the designation *grave suffixes*.

The third pers. sing. fem. has (except with the grave suffixes) the accent on its own last syllable:—when followed by the suffixes, which do not make a syllable of themselves, they have their vowels shortened; (הִקְטַלְתִּי, הִקְטַלְתִּי).

In the Table of verbs is given the verb combined with the pronominal suffixes.

§ 35.—THE FUTURE WITH PRONOMINAL SUFFIXES.

- a) In verbs Future O, those parts of the future which end with the last radical, change the Khō-lem of the final syllable commonly to Sh'va vocal;—sometimes to Khatēph Kā-mets ( $\text{ֿֿֿ}$ ); but to Kā-mets Khatēph ( $\text{ֿֿֿֿ}$ ) before  $\text{ך}$ ,  $\text{כּ}$ ,  $\text{ק}$ .
- b) For the second and third persons pl. fem., instead of  $\text{תִּקְטֹלְנָה}$  tik-tōl-nāh,  $\text{תִּקְטֹלִי}$  is the form used.
- c) At the end of a clause, the form with Nūn demonstrative is frequently used.
- d) Verbs Future A retain the Pa'-thakh in the fut. and imper.; and when it would have to stand in an open syllable, it is lengthened into Kā-mets.
- e) In Piel the Tsē-rē of the final syllable becomes Sh'va, except that before  $\text{ך}$ ,  $\text{כּ}$ ,  $\text{ק}$  it is only shortened into Se'-gol (and occasionally into Khī-rek).

§ 36.—INFINITIVE, IMPERATIVE, AND PARTICIPLE,  
WITH SUFFIXES.

- a) The inf. of an active verb can take an accusative of the object, and, when so used, it has the *verbal* suffix properly so called; thus, from inf. cst.  $\text{קָטַל}$  k'tōl,  $\text{קָטַלְנִי}$  kot-lē-nī', to kill me: it may, however, be used as a noun, and take a suffix as a genitive (a *nominal* suffix); thus,  $\text{קָטַלִּי}$  kot-lī', my killing. The form which the inf. thus assumes will be explained when speaking of nouns.
- b) The imper. second pers. masc. sing. takes its suffix like the infin. with accus.:—second pers. fem. sing. and second pers. masc. pl. remain unchanged:—for the fem.  $\text{קָטַלְנָה}$  k'tol'-nāh is substituted before a suff.  $\text{קָטַלִּי}$  kit-lū'.
- c) The participles receive suffixes in the same manner as nouns do of the same form

## § 37.—IRREGULAR VERBS WITH SUFFIXES

As in many classes of the verbs, called irregular, the form and the vowels are considerably changed, of course the addition of a suffix will affect them in a manner not altogether the same as the regular verb.

The following variations require notice:—

In verbs "לָא, the ל is treated as a guttural, and not as a mere quiescent before ה, כּ, בּ, and thus it takes (־).

Verbs "לָ lose the final ה with the preceding vowel when a suffix is added; thus, from הָעָנָה 'ā-nāh', he answered, 'עָנֵנִי 'ănā-nī, he answered me. Sometimes י־ takes the place of final ה־ or ה־. The third pers. pret. fem. before a suff. always takes the form ending in ת־.

## § 38.—VAV CONVERSIVE.

In this place it is needful to treat of ו conversive, because otherwise some particulars with regard to the verbs cannot be explained.

In general, it must be remarked that the power of expressing time is not strongly impressed on the two tenses of the Hebrew verb:—if a note of time be given in the sentence by an adverb, or in any other way, then the pret. or fut. has its own proper notion of time subordinated to that which is specified; this may take place either absolutely or relatively.

When the conjunction ו and is prefixed to a verb, in many cases it has the effect either of so joining the verb to something which has preceded, as to change the force of the tense, or else to change the force of the tense simply and of itself

- a) This is markedly the case with the future tense. ו conversive of the future is prefixed with Pa'-thakh and Daghash forte in the next letter ו. (It is thus distinguished from the ordinary copulative ו, which takes Sh'va ו.) From וְיַקְטֹל 'yik-tōl', he will kill, we get by prefixing ו conversive וְיַקְטֹל 'vay-yik-tōl', and he killed. With the preformative of the first person ו, the pointing is slightly varied, because ו cannot take Daghash; the ו thus receives ׀ as compensation for the omitted Daghash: וְיַקְטֹל 'ek-tōl', I will kill;

וַאֲקַטֵּל vā-ek-tōl', and I killed. This Dagghesh forte may be omitted (see above, Part I. § 13), when the letter which should receive it is pointed with Sh'va:—thus, in fut. Piel, יְדַבֵּר y'dab-bēr, he will speak; וַיְדַבֵּר vay-dab-bēr for וַיְדַבֵּר vay-y'dab-bēr, and he spoke.

The effect which ׀ conversive of the future has on the form of the verb to which it is prefixed, is important:—when an apocopated future exists, that shortened form is used after ׀ conversive:—the accent is also often *drawn back* from the last syllable. Thus, from מוֹת mūth, to die, fut. יָמוּת yā-mūth, fut. apoc. יָמֹת yā-mōth'; with ׀ conv. וַיָּמֹת vay-yā'-moth.

b) Vāv conversive of the pret. does not differ in its form from a common copulative ׀ (וְ). In general, when a pret. is thus joined to a common fut., it loses its signification of past time. Thus, הָיָה hā-yāh', it was; וְהָיָה v'hā-yāh' (after a fut.), and it will be.

This ׀ conversive of the pret. has generally the effect of *throwing forward* the accent to the last syllable, in those parts of the pret. which would ordinarily have it on the penultima:—thus, הָלַכְתִּי hā-lach'-ti, I went; then with ׀ after a fut. וְהָלַכְתִּי v'hā-lach-ti', and I will go.

This throwing forward of the tone does not take place in the first person pl., nor in verbs "לָא", "לָה".

### § 39.—THE APOCOPATED FUTURE.

In the second and third persons of the future of Hiphil in all verbs,—in certain parts of others,—and in all the species of verbs "לָה",—there is a shortened form of the future, called the jussive or *apocopated future*. The Table of the verbs exhibits those species of the different classes of verbs in which this is found.

The principal uses of the apocopated future are:—to express a command or wish, after a negative to express a prohibition,—in inferential clauses as after conjunctions signifying *that*,—and after ׀ conversive.

The use of this fut. after ׀ conversive, appears to be closely connected with its use after conjunctions signifying *that*; the ׀ conversive

appears to be stronger than a mere copulative, as though the verb to which it is joined expressed a kind of consequence or inference.

#### § 40.—THE PARAGOGIC FUTURE.

The lengthened form of the future only belongs to the first person (thus resembling the *deliberative* use of the subj. in Greek); it is formed by adding Hē paragogic (הָֿ) to the simple form of the tense; thus, הִתְלַחֵּשׁ ek-t'lāh' from הִתְלַחֵּשׁ ek-tōl. It is found in all the species of verbs (except the passive) whether regular or irregular. It takes the accent whenever the affirmatives י and יִֿ would do so, and thus it affects the final vowel of the future in the same way as these affirmatives would do.

In signification and use, the paragogic future resembles the apocopated future;—it has not, however, the same tendency to follow a conversive י.

It may also be here mentioned, that י paragogic is sometimes added by way of *emphasis* to parts of a verb ending with a vowel.

#### § 41.—APOCOPATED AND PARAGOGIC IMPERATIVES.

The imperative may be shortened in a similar manner and form to the future; it may also (although it is not used in the first person) receive the paragogic הָֿ. In many verbs it is only one of the forms (common, apocopated, paragogic) which is found in actual use. Their significations are thus not so strongly marked as is the case in the future; the apocopated form, however, appears in its nature to mark *energy*—the lengthened *emphasis*.

The imperative cannot, in Hebrew, be used with a negative; this alone takes away a whole class from the uses which the corresponding future has: י conversive is, of course, out of place when an imper. is concerned; and thus any analogy, which might have been drawn from the fut. to these forms of the imperat., becomes exceedingly circumscribed. When the sense of a negative imperative is wanted, the future is used with a prohibitory particle.

## § 42.—FORMATION OF VERBS. DENOMINATIVES.

The verb is generally regarded as the root from which nouns, etc., are formed; and no doubt, in the great majority of cases, it is the most simple form which the Hebrew language possesses.

We may regard the different *species* as *derivatives* from Kal; and in fact, in many important respects as to signification and use, they must be so treated.

But there are also some real *derivative* verbs; they are formed from nouns, and hence they have the name of *denominatives*:—*de nomine*. For instance, אָהַל ā-hal', and אָהַל i-hēl', to pitch a tent, from אֹהֶל ō'-hel, a tent. The noun from which the denominative verb is formed, is itself commonly derived from some other verb. Denominatives are often formed in some particular species, e.g. Piel or Hiphil.

## III.—THE NOUN.

## § 1.—GENDER.

In Hebrew there are only two genders, the masculine and the feminine. Feminine nouns commonly end in הַ or תַּ (preceded by a guttural תּ); the termination הַ is by far the most common: sometimes there is a double termination תַּהַ. Feminines are formed from masculine nouns by adding these terminations; thus, סוס sūs, a horse; סוּסָה sū-sāh', a mare. If the masc. ends with a vowel sound, ת only is added; thus, מוֹאָבִי mō-ā-vī', masc. Moabite; מוֹאָבִית, mō-ā-vīth', Moabitess; חַטָּא khat-tā', sinner; חַטָּאת khat-tāth', sinfulness, sin.

Besides the words which are denoted by their termination to be feminines, there are also others of this gender; such as words which denote females, or names of countries and towns, and also in general those of members of the body;—besides these, there are many which are sometimes used in the one gender, sometimes in the other, such as אֶרֶץ e'-rets, earth.



But whatever their termination may be, names of men, offices or men, of rivers, mountains, and of nations, are masculine. Also, care must be taken not to confound words ending with ך, when the preceding vowel is not *accented Kā-mets*, with those having the fem. termination. In general, if the vowel be not Kā-mets, the ך is part of the root; if the Kā-mets be without the accent, the termination ךֿ is commonly a paragogic ך appended to a masc. noun.

## § 2.—CHANGES OF NOUNS AS TO INFLEXION.

The changes which a noun can undergo (besides the instances in which a fem. is formed from a masc.) are those of *number*, and the *construct state*: to these may be added the changes in connection with pronominal suffixes, when the vowels often alter, as is also the case with regard to the plural and the construct state.

In Hebrew there are no *cases* such as are found in Greek, Latin, and German:—their want is mostly supplied by prefixed prepositions. The term *declension* is therefore, when employed in Hebrew, used in a new sense. Motion towards a place is often denoted by a paragogic ךֿ (called ך local), and this has sometimes been compared to an accusative case.

## § 3.—NUMBER. FORMATION OF PLURAL.

Besides the numbers used in the pronoun and verb, we find here also a dual; its use, however, is exceedingly limited;—it is wholly confined to substantives, and a dual substantive will take a plural adjective.

- a) The masc. plural is formed by adding ךֿ (sometimes written defectively ךֿ) to the singular; as סוס sūs, a horse; סוסים sūsīm', horses. If the masc. noun ends in י־, the termination may be ךֿי־; thus, from עִבְרִי Eiv-rī', a Hebrew, עִבְרִיִּים Eiv-riy-yīm', Hebrews; but a contraction of the termination is commonly found, as from שָׁנִי shā-nī', a crimson garment, שָׁנִיִּים shā-nīm', (not שָׁנִיִּים shā-niy-yīm') crimson garments.

- b) There are three very uncommon forms of the plural masc.—

1) ׀ as in Chaldee and Syriac, — ׀ being changed into ׀.

2) ׀, the ׀ being omitted.

3) ׀.

e) The termination for the fem. plural is ׀ת. When the noun in the sing. ends with ׀ה, ׀ת, or ׀ת, the termination is omitted to give place to the plural ending; thus, תְּהִלָּה t'hil-lāh', song of praise; pl. תְּהִלּוֹת t'hil-lōth', אִגְרֵת ig-ge'-reth, a letter; pl. אִגְרוֹת ig-g'rōth'.

If the noun have no fem. termination in the sing., the pl. ending is added to the sing., as בְּאֵר b'ēr, a well; pl. בְּאֵרוֹת b'ē-rōth'.

If the fem. sing. end in ׀ית, the pl. ends in ׀יות, as עִבְרִית iv-rith', a Hebrewess; pl. עִבְרִיּוֹת, iv-riy-yōth'. If the sing. end in ׀ות, the pl. ends in ׀יות, as מַלְכוּת mal-kūth', a kingdom; pl. מַלְכוּתִּים mal-kuy-yōth'.

d) Words which are sometimes used in one gender, and sometimes in the other, often have both forms in the plural: thus, נֶפֶשׁ ne'-phesh, soul; pl. נִפְשִׁים n'phā-shīm', and נִפְשׁוֹת n'phā-shōth'. The gender of these plurals is not necessarily that which their terminations would seem to indicate; the usage of the language, with regard to each particular word, is the only sure rule.

e) Many masculine *substantives* form their plural in ׀ת as אָב āv, father; pl. אָבוֹת ā-vōth'; שֵׁם shēm, a name (masc.); pl. שְׁמוֹת shē-mōth'. Also many feminine *substantives* take the termination ׀ים in the plural, as מִלָּה mil-lāh', a word; pl. מִלִּים mil-līm'.

f) The *certain* use of the masc. and fem. pl. terminations is only found in *adjectives* and *participles*; these always take the regular form for denoting the two genders; so also nouns, of which there are a masc. and fem., only distinguished by the form.

#### § 4.—THE DUAL AND ITS FORMATION.

The use of the dual in Hebrew is almost confined to those objects of nature or art which are in *pairs*; if two ordinary objects, such as men,

trees, houses, are spoken of, the substantive is generally put in the plural with a numeral.

The dual is denoted by the termination יָיִם (a'-yim) for both genders: thus, יָד yādh', a hand; dual יָדָיִם yā-dha'-yim, both hands; יוֹם yōm, a day; dual יוֹמָיִם yō-ma'-yim, two days. Before the dual ending, the fem. termination הָ becomes תָ, as שִׁפְהָ sā-phāh', a lip; שִׁפְתָּיִם s'phā-tha'-yim, both lips. Feminines which end in תָ retain the ת. נְחֹשֶׁת n'khō'-sheth, brass; dual נְחֹשֶׁתַיִם n'khush-ta'-yim, double fetters.

### § 5.—THE CONSTRUCT STATE.

The relation of one noun depending on another is expressed in Greek and Latin by the *second* noun, or the one depending being put in the genitive case; thus, caput *regis*, the head of the king: the mode of denoting this relation in Hebrew is, however, just the contrary. In Hebrew, the change (if any) is made in the former noun, or that on which the other depends. This position is called the *construct state*. Thus, to express the horse of a king, or a king's horse, which would be in Latin *equus regis*, we must place, first, the noun *horse*, on which the other depends, and the word *king* in close connection with it;—thus, מֶלֶךְ סוּס sūs me'-lech; in this instance it will be observed that the former noun is not changed at all; this arises from its *absolute* and *construct* forms being the same. But from the close connection of the two words, the former is commonly *shortened* in the construct state.

- a) In the sing. masc. the vowels are, in most cases, *shortened*; thus, דָּבָר dā-vār', a word; דְּבַר אֱלֹהִים d'var Elō-hīm', word of God; יָד yādh, hand; יַד מֶלֶךְ yadh me'-lech, hand of a king.
- b) In the sing. fem. the termination הָ is changed into תָ, as from מַלְכָּה mal-kāh', queen; מַלְכַּת שֶׁבַע mal-kath' Sh'vā, queen of Sheba. Feminines in תָ retain their termination, and if the same noun has both forms, that ending in הָ and that in תָ, the latter is used in the construct state, instead of changing the former.

- c) The plural and dual terminations יָ and יָיִם are changed in the

construct state to יָ (so that the dual then coincides in form with the plural); thus, from סִימִים sū-sīm', horses; construct מִלְּךָ סִימִי sū-sē' me'-lech, horses of a king: יָדַי יְדֵי יְדֵי y'dē Mō-sheh', hands of Moses.

- d) In plural with the fem. terminations no change is made, except that of shortening the vowels when mutable.
- e) A peculiarity must be noticed with regard to nouns formed from verbs "לָהּ, when in the construct state: those ending in הָ (masc.) form their constr. state in הֶ, as רֹאֶה רֹאֶה' rō-eh', a seer (from רָאָה rā-āh', to see); constr. רֹאֶה רֹאֶה' rō-ēh', seer of. Those in יָ change this termination to יְ, as חַיִּי khay, life; חַיִּי khē, life of.

The vowel changes in forming the plural and construct state are shown in the Tables.

### § 6.--PARAGOGIC LETTERS.

The termination הָ (unaccented) is often appended to a noun to signify *motion towards*; thus, from יָם yām, sea; יָמָה יָמָה' yām'-māh, towards the sea, sea-ward, or westward: צָפוֹן צָפוֹן' tsā-phōn', north; צָפוֹנָה צָפוֹנָה' tsa-phō'-nāh, northward: כַּשְׁדִּים כַּשְׁדִּים' kas-dīm', the Chaldeans; כַּשְׁדִּים כַּשְׁדִּים' kas-dī'-māh, towards the Chaldeans. This paragogic הָ is commonly called הָ *local*, and it is sometimes used merely as denoting *at* a place, instead of *towards*.

The terminations יָ and יְ are sometimes found added to nouns in the construct state: they are also used in compound proper names in the same use (for instance, מֶלְכִּי צֶדֶק mal-kī' tse'-dek, Melchisedek, "first, being by interpretation, *king of righteousness*"). Thus, from שֹׁכֵן shō-chēn', a dweller; שֹׁכֵן שֹׁכֵן' shō-ch'nī' s'neh', dweller of the bush. With a fem. noun, as from דְּבָרָה div-rāh', manner, order; מֶלְכִּי צֶדֶק עַל דְּבָרָתִי mal-kī' tse'-dek, after the order of Melchisedek. It may be seen that in these examples the paragogic יָ has the accent, and that is usually the case.

The termination יְ is much more rare: in prose it is only found in the Pentateuch; from חַיָּה khay-yāh', a beast; חַיָּה חַיָּה' khay-thō' e'-rets, beast of earth.

## § 7.—THE NOUN WITH THE ARTICLE.

The article in Hebrew is formed by prefixing the letter ה to the noun, with Pa'-thakh for its vowel, and Daghesth in the next letter; thus, דָּבָר dā-vār', a word; הַדָּבָר had-dā-vār', the word: מַלְכָּה mal-kāh', a queen; הַמַּלְכָּה ham-mal-kāh', the queen.

The article ה־ is considered to be a kind of demonstrative pronoun, and most grammarians regard its original form to have been הַל hal, but that the letter ל is always blended with the following letter, and its absence is compensated by Daghesth forte.

If the initial letter of the noun cannot receive Daghesth, then compensation is commonly made by lengthening the vowel of the article.

Thus, before א and ר, the Pa'-thakh is always lengthened into Kā-mets, as אָב āv, father; הָאָב hā-āv, the father: רֹשׁ rōsh, a head; הָרֹשׁ hā-rōsh', the head.

The gutturals ח and ה may be sometimes regarded as *doubled by implication*, and thus the short vowel may be retained before them, without any difficulty as to *closing the syllable*; thus, we find that it regularly remains ה, as הַחֹדֶשׁ ha-khō'-dhesh, the month.

Before the guttural ע, the Pa'-thakh is generally lengthened, as הָעִיר hā-ʿīr', the city.

But if the guttural is pointed with Kā-mets, then before ה and ע the article is ה, provided it stand before the accented syllable (hence this is the form before all monosyllables), as הָעָם hā-ʿām', the people; הָהָר hā-hār', the mountain. But if the following syllable be not accented, then ע and ה take ה as the article, as הַהָרִים he-hā-rīm, the mountains; הָעֹנֶן he-ʿā-vōn', the guilt.

Before ה the article is ה wherever the accent may be placed, as הַחֵג he-khāg, the feast; and so also before ה, as הַחֲלִי he-khölī', the sickness.

## § 8.—THE NOUN WITH PREFIXES

Various relations of nouns, which in some other languages are ex-

pressed by *cases*, are supplied in Hebrew by *prefixes*. The following letters are prefixed to nouns for these and other purposes:—

בּ in, with, by, as בְּרֵאשִׁית b'rē-shīth', in beginning.

לָ to, for, towards, as לְעַמִּים l'ʿam-mim', for peoples.

כּ as, or like, as כְּאֹיֵב k'ō-yēv', as an enemy.

מִ (from מֵן) from, out of, as מִיַּעַר miy-ya'-ʿar, from a forest.

We have here only to do with the manner in which these prefixes are united to the nouns, and not to consider the extent and variety of meaning with which they are used.

The prefixes בּ, לָ, כּ regularly take Sh'va; but as two Sh'vas cannot follow each other at the beginning of a word, these prefixes take Khī-rik, when a Sh'va immediately follows; thus, פְּרִי p'rī, fruit; בִּפְרִי biph-rī', in fruit; לִפְרִי liph-rī, for fruit; כִּפְרִי kiph-rī', as fruit. Before a compound Sh'va they regularly take the short vowel (followed by Metheg) that is homogeneous to the compound Sh'va; thus, אֲדָמָה ādhā-māh', land; בְּאֲדָמָה ba-ādhā-māh', in land: before quiescents this short vowel and the compound Sh'va may coalesce in one long vowel, as אֶמֹר ʾēmōr, inf. of אָמַר ā-mar', to say; לֵאמֹר lē-mōr' for לְאֶמֹר le-ēmōr, to say (saying, *dicendo*).

The prefixes בּ, לָ, כּ, when they come immediately before the accented syllable, may be pointed בָּ, לָ, כָּ.

The prefix מִ, as being really מֵן min, written in union with the following noun, regularly places Daghes in the following letter:—when the following letter is pointed with Sh'va, this Daghes may (as has been said above, Part I., § 13) be omitted, as from פְּרִי p'rī, fruit, we may form מִפְּרִי mip-p'rī', from fruit; and then by omission of the Daghes in the פ, pointed with Sh'va, מִפְּרִי miph-rī'.

Before the gutturals מִ becomes מֶ, as מֵעַם mē-ʿām', from a people: if the guttural be ה, מֶ may be used, and the guttural is treated as doubled by implication.

## § 9.—THE EXCLUDED ARTICLE.

When a noun has the article, and the prefixes בּ, כּ, לָ are to be joined to it, the ה of the article is omitted, and the prefix takes the

vowel of the article; thus, **הַמַּיִם** ham-ma'-yim, the water : **בַּמַּיִם** bam-ma'-yim, in the water (for **בְּהַמַּיִם** b'ham-ma'-yim) : **הָעָם** hā-ʿām', the people ; **לָעָם** lā-ʿām', for the people : **הַהָרִים** he-hā-rīm', the mountains ; **כְּהָרִים** ke-hā-rīm', like the mountains.

But as the connection of **כִּ** of similitude is much less close with the noun than is that of the prepositions **בְּ**, **לְ**, the article *may* be retained after it ; thus, **הַיּוֹם** hay-yōm', the day , **כְּהַיּוֹם** k'hay-yōm' or **כַּיּוֹם** kay-yōm', as the day. The article is also sometimes found retained after **כִּ** and **לְ**.

The copulative conjunction **וְ** does not exclude the article, as having no particular relation to the noun to which it is joined, only from such noun standing first in the sentence or member.

It will be observed that the excluded article is only traced by the vowel points remaining under the prefix, and the Daghesh remaining in the following letter.

## § 10.—THE NOUN WITH PRONOMINAL SUFFIXES.

To express a pronoun in connection with a noun (thus, *my* hand, the possession of *us*), there is used in Hebrew a suffix in the same manner as has been shown in the case of the verb.

The suffix joined to the noun is, in fact, the genitive of the personal pronoun.

The internal change in the noun, when it takes a suffix, is shown in the Tables of nouns.

The following are the suffixes used with the singular :—

### *Singular.*

1 pers. c.	<b>ִי</b>	.	.	.	.	<i>my.</i>
2 pers. m.	<b>ְךָ</b> , <b>ְךָ</b> , in pause <b>ְךָֹ</b>	.				} <i>thy.</i>
2 pers. f.	<b>ְךָ</b> , <b>ְךָֹ</b>	.	.	.	.	
3 pers. m.	<b>וֹ</b> , <b>וֹ</b> ; <b>וֹֹ</b> , <b>וֹ</b> , <b>וֹ</b>	.				<i>his.</i>
3 pers. f.	<b>ָהָ</b> , <b>ָהָ</b> , <b>ָהָֹ</b>	.	.	.	.	<i>her.</i>

*Plural.*

1 pers. c.	נָנוּ, נָנוּ־	.	.	.	our.
2 pers. m.	כָּכֶם, כָּכֶם־	.	.	.	} your.
2 pers. f.	כָּנֶן, כָּנֶן־	.	.	.	
3 pers. m.	הֶם, הֶם־, poet. מֹו־	.	.	.	} their.
3 pers. f.	הֶן, הֶן, הֶן־	.	.	.	

Of these forms, those which are without a union vowel are joined to nouns ending with a vowel (הֶן־ and הֶן־ are not here treated as vowel endings). The forms with a union vowel are used with words ending in a consonant.

In the dual and masc. pl., the terminations הֶם־ and הֶן־ are changed for the construct termination הֶם־, which is then blended with the suffixes.

## SUFFIXES OF PLURAL AND DUAL NOUNS.

*Singular.*

1 pers. c.	אֲנִי־	.	.	.	my.
2 pers. m.	אַתָּה־	.	.	.	} thy.
2 pers. f.	אַתְּ־	.	.	.	
3 pers. m.	הוּא־, poet. הוּ־	.	.	.	his
3 pers. f.	הִיא־	.	.	.	her.

*Plural.*

1 pers. c.	אֲנֵינוּ־	.	.	.	our.
2 pers. m.	אַתְּכֶם־	.	.	.	} your.
2 pers. f.	אַתְּכֶן־	.	.	.	
3 pers. m.	הֵם־, poet. מֹו־	.	.	.	} their.
3 pers. f.	הֵנָּה־	.	.	.	

The ' in these forms is not unfrequently omitted in most of the persons.



To form the suffixes of the *fem. pl.*, the same suffixes as are used for the *masc.* are adjoined to the *fem. pl.* termination.

In the following example of a noun *masc.* and a noun *fem.* with suffixes, one is chosen of which the vowels are not changed; and thus the attention only has to be directed to the manner of combining the suffix with the noun.

### MASCULINE NOUN.

#### *Singular.*

	סוס	sūs, a horse.
<i>Sing.</i> 1 pers. c.	סוסי	su-sī', my horse.
2 pers. m.	סוסך	sū-s'chā', thy horse.
2 pers. f.	סוסך	sū-sēch', thy horse.
3 pers. m.	סוסו	sū-sō', his horse.
3 pers. f.	סוסה	su-sāh', her horse.
<i>Plur.</i> 1 pers. c.	סוסינו	sū-sē'-nū, our horse.
2 pers. m.	סוסכם	sū-s'chem', your horse.
2 pers. f.	סוסכן	sū-s'chen', your horse.
3 pers. m.	סוסם	sū-sām', their horse.
3 pers. f.	סוסן	sū-sān', their horse.

### FEMININE NOUN.

#### *Singular.*

	סוסה	sū-sāh', a mare.
<i>Sing.</i> 1 pers. c.	סוסי	sū-sā-thī', my mare.
2 pers. m.	סוסך	sū-sā-th'chā', thy mare.
2 pers. f.	סוסך	sū-sā-thēch', thy mare.
3 pers. m.	סוסו	sū-sā-thō', his mare.
3 pers. f.	סוסה	sū-sā-thāh', her mare.
<i>Plur.</i> 1 pers. c.	סוסינו	sū-sā-thē'-nū, our mare.
2 pers. m.	סוסכם	sū-sath-chem', your mare.
2 pers. f.	סוסכן	sū-sath-chen', your mare.
3 pers. m.	סוסם	sū-sā-thām', their mare.
3 pers. f.	סוסן	sū-sā-thān', their mare.

## MASCULINE NOUN.

*Plural.*

	סוסים	sū-sīm', horses.
<i>Sing.</i> 1 pers. c.	סוסי	sū-say', my horses.
2 pers. m.	סוסֶיךָ	sū-sey'-chā, thy horses.
2 pers. f.	סוסֶיךָ	sū-sa'-yich, thy horses.
3 pers. m.	סוסיו	sū-sayv', his horses.
3 pers. f.	סוסֶיהָ	sū-sey'-hā, her horses.
<i>Plur.</i> 1 pers. c.	סוסֵינוּ	sū-sē'-nū, our horses.
2 pers. m.	סוסֵיכֶם	sū-sē-chem', your horses.
2 pers. f.	סוסֵיכֶן	sū-sē-chen', your horses.
3 pers. m.	סוסֵיהֶם	sū-sē-hem', their horses.
3 pers. f.	סוסֵיהֶן	sū-sē-hen', their horses.

## FEMININE NOUN.

*Plural.*

	סוסות	sū-sōth', mares.
<i>Sing.</i> 1 pers. c.	סוסוֹתִי	sū-sō-thay', my mares.
2 pers. m.	סוסוֹתֶיךָ	su-sō-the'y'-chā, thy mares.
2 pers. f.	סוסוֹתֶיךָ	sū-sō-tha'-yich, thy mares.
3 pers. m.	סוסוֹתָיו	sū-sō-thayv', his mares.
3 pers. f.	סוסוֹתֶיהָ	sū-sō-the'y'-hā, her mares.
<i>Plur.</i> 1 pers. c.	סוסוֹתֵינוּ	sū-sō-thē'-nū, our mares.
2 pers. m.	סוסוֹתֵיכֶם	sū-sō-thē-chem', your mares.
2 pers. f.	סוסוֹתֵיכֶן	sū-sō-thē-chen', your mares.
3 pers. m.	סוסוֹתֵיהֶם	sū-sō-thē-hem', their mares.
3 pers. f.	סוסוֹתֵיהֶן	sū-sō-thē-hen', their mares.

## § 11.—THE VOWEL CHANGES OF NOUNS.

The vowels of nouns are shortened on the same principles which prevail, more or less, throughout the Hebrew language; all *addition* to a word has a tendency to shorten the mutable vowels.

In nouns, these changes are caused by—

- a) The noun being in the construct state (and thus almost united to the following noun).
- b) The noun having a pronominal suffix.
- c) The addition of the plural and dual terminations.
- d) The construct state in the plural, or a suffix added in the plural.

The term *declension* has been employed in Hebrew grammar to denote these changes.

It will be observed that in the changes of the vowels of *verbs*, the later vowel was the most affected; in nouns, on the contrary, the vowel of the penultimate syllable suffers the greatest change.

In all the changes of a noun by addition at the end, the accent is thrown forward. We thus may find—

- a) The accent thrown one syllable forward. This occurs with most of the suffixes of nouns singular, and by the dual and plural terminations: thus, דָּבָר dā-vār', a word; דְּבָרִי d'vā-rī', my word; pl. דְּבָרִים d'vā-rīm', words. So also with the *light* suffixes (i.e. all but כֶּם, כֵּן, הֶם, הֵן) with plural nouns.
- b) The accent thrown two syllables forward. This takes place with the *grave* suffixes in the plural, when both vowels of the noun are shortened as far as possible;—the same shortening exactly takes place in the plural construct; thus, דְּבָרֵי div-rē', words of; דְּבָרֵיכֶם div-rē-chem', your words.

In the construct state of the sing., the vowel-shortening is rather more marked than when the sing. has a *light* suffix; the same is the case with the sing. and a *grave* suffix; as דְּבָר d'var, word of; דְּבָרֶכֶם d'var-chem', your word.

In feminine nouns with the fem. termination, the changes of vowels are not so great, these nouns having been already shortened in their vowels in the course of formation; thus, from גָּדוֹל gā-dhōl' (masc.) great; גְּדוּלָה g'dhō-lāh' fem.

The peculiar form of particular words may prevent all the different degrees in the shortening of the vowels; we may, for instance, find words, the vowels of which are immutable, or in which one change only is possible.

## § 12.—DECLENSION OF MASCULINE NOUNS.

The Tables adjoining exhibit the classes into which masculine nouns are conveniently divided, with regard to their internal structure and changes. The parts given in these Tables are all which it is needful to know, in order to be able to append the pronominal suffixes, etc., in all their variety.

If feminine nouns be without a distinctive termination, then they will follow the changes given here in the sing.; but if their plurals (as is commonly the case) be formed with the fem. term. **ןִּ**—, then in the plural they follow the analogy of fem. nouns in general.

In the plural, all *light* suffixes are joined to the *absolute* state; the *grave* suffixes (those ending in **םֻ**, **ןֻ**, **םִּ**, **ןִּ**) are joined to the *construct* state.

[The Declensions of Masculine and Feminine Nouns are shown in the Tables at the end of the volume.]

## § 13.—ARRANGEMENT OF NOUNS MASCULINE UNDER THE DECLENSIONS.

I. All nouns whose vowels are immutable belong to Paradigm I. As this Table exhibits *no* vowel changes, it is only given to show the most simple formation, and to make the arrangement complete.

II. To Paradigm II. belong the nouns which have a *mutable Kā-mets* in the final syllable, and are either monosyllables or else have no mutable vowel preceding the Kā-mets.

III. The nouns which follow Paradigm III. have an immutable vowel in the final syllable, and a mutable Kā-mets or Tsē-rē in the penultima.

IV. Dissyllables, which have a mutable Kā-mets in each syllable, belong to the form of Paradigm IV. In the word **חָמָם** khā-chām' (given as one of the examples), the effect of a guttural is shown in influencing the vowel changes. This class of nouns is very numerous.

Nouns of the more rare form **תָּלָה** kē-tāl' (i.e. with the mutable

Tsē-rē instead of mutable Kā-mets in the penultimate), follow the same analogy: examples of this form are לֵבָב *lē-vāv'*, heart; שֵׁכָר *shē-chār'*, strong drink; and with a guttural שֵׁעָר *sē-ʿār'*, hair; עֵנָב *ʿē-nāv'*, grape.

V. Nouns following the analogy of Paradigm V. are hardly more than a variety of the preceding class; they have final Tsē-rē instead of final Kā-mets; but this vowel is treated, in most parts, as the Kā-mets is in the preceding class.

VI. The VIth. class, of which several varieties are given, is very numerous: it comprises the forms called *Segolates*; the principle of these nouns is, that they were originally monosyllabic, with a vowel under the first letter; thus, there were two letters at the end of the syllable, as מַלְךְ *malch*;—to facilitate the enunciation of the letters, the Sh'va under the second letter is changed into a short vowel, commonly *Segol*, and hence the name of *Segolates* applied to the whole class;—the accent remains on the place of the original vowel, so that the forms are generally with the accent on the penultimate.

Before the newly-introduced Sé'-gol, if the vowel, which the word had originally, was *short*, it was often *assimilated* to that newly introduced and thus many of the nouns are pointed מַלְכֵּךְ. For מַלְךְ *malch*, by introducing a Sé'-gol we get מַלְכֵּךְ *ma'-lech*, and then by assimilation מַלְכֵּךְ *me'-lech*: סִפְרֵךְ *siphr*; inserting Sé'-gol, סִפְרֵךְ *sí'-pher*, and then סִפְרֵךְ *sē-pher*. From קֹדֶשׁ *kōdhsh*, comes קֹדֶשֶׁךְ *kō'-dresh*. If one radical be a guttural, the common inclination of gutturals for the A sound prevails, as shown in the examples *d, e, f*. The effect of a quiescent is seen in *g, h, i*.

The chief peculiarities of these nouns in their declension is, that before suffixes, and in the dual and pl. construct, the *word itself* returns to its monosyllabic form. Thus, ' מַלְכֵּךְ *mal-k* í', ' סִפְרֵךְ *siph-r* í'.

The plural absol. is not taken as if from the form מַלְכֵּךְ *me'-lech*, but from מַלְכֵּךְ *m'lach*, kindred to the monosyllabic מַלְךְ *malch*.

The examples of this class exhibit in *a, b*, and *c*, derivatives of the regular verb; in *d, e, f*, guttural forms; in *g, h*, derivatives from verbs "ע" and "ע"י; and *i*, a derivative from a verb "לָה".

VII. Nouns with mutable Tsē-rē in their final syllable, and which are either monosyllables or else have their preceding vowels immutable, belong under Paradigm VII. Besides many nouns, the participle of Kal of the form קָטֵל kō-tēl, and those of Piel and Hiphil, belong to this class.

VIII. The characteristic of Paradigm VIII. is the doubling of the final consonant when any addition is made at the end of the word, and the consequent shortening of the preceding vowel. If the word be of more than one syllable, the vowel of the penultimate is affected according to the usual principles; thus, גַּמְל' gā-māl', camel; plur. גַּמְלִים g'mal-līm'; const. גַּמְלֵי g'mal-lē': אֹפֶן ō-phān', wheel; plural אֹפְנִים ō-phan-nīm'. (O immutable.)

The mere *form* of a word will not show whether it belongs to this class ; that depends mostly upon its etymology : a lexicon is the proper guide for indicating this.

The Daghesh in the last letter may be omitted when that letter is pointed with Sh'va.

IX. The nouns which follow Paradigm IX. are those derivatives of verbs "ל which terminate in ה־. The peculiarities of this class belong here only as relates to the *final syllables*; the other vowel changes will be according to general analogy.

### § 14.—THE CHANGES OF VOWELS IN THE FORMATION OF FEMININE NOUNS.

α) The fem. termination  $\overline{\text{ן}}_{\text{ר}}$  receives the accent, and hence, when added to a masc. form, it would affect the vowels in the same manner as do the light suffixes which commence with a vowel.

The following are examples of how feminines are formed from masculines: the numerals refer to the classification of masculines in the Tables.

1. **סוּס** sūs, fem. **סוּסָה** sū-sāh'. II. **מוֹצֵא** mō-tsā', fem. **מוֹצֵאָה** mō-tsā-āh', outgoing. III. **גָּדוֹל** gā-dhōl', fem. **גְּדוּלָּה** g'dhō-lāh', great. IV. **נָקָם** nā-kām', fem. **נִקְמָה** n'kā-māh', vengeance. V. **יָקִין**

zā-kēn', fem. זִקְנָה z'kē-nāh', old. VI. מֶלֶךְ me'-lech, king, fem. מַלְכָּה mal-kāh', queen : סֶתֶר sē'-ther, fem. סִיתְרָה sith-rāh', covert : עֵדֶן ē'-dhen, fem. עֵדְנָה Vedh-nah', delight : אֶכֶל ō'-khel, fem. אוֹכֶלֶת och-lāh', food : נָעַר na'-'ar, fem. נַעֲרָה na'ā-rāh', young woman : צִיֵּר tsa'-yidh, fem. צִיֵּרָה tsē-dhāh', game : לִוִּי l'vī (unused), fem. לִוִּיָּה liv-yāh', garland. VII. קָטַל kō-tēl', fem. קָטְלָה kō-t'lāh', killing. VIII. רַב, fem. רַבָּה rab-bāh', much : חֹק khōk, fem. חֻקָּה khuk-kāh', ordinance : מֵדָה madh, fem. מִדָּה mid-dāh', measure. IX. קָצָה kā-tseh', fem. קָצְהָ kā-tsāh', end.

b) When the fem. termination  $\text{ת־}$  is used, the vowels are similarly affected, although the accent is *not* thrown forward; as חֶבֶר khā-vēr', fem. חֶבְרָתָה khāve'-reth, compaignon. The final vowel is also affected, so that the termination of the word follows the analogy of the masc. Segolates (class VI.).

i. Kā-mets and Pa'-thakh are both changed to Se'-gol; as חֹתֶם khō-thām', fem. חֹתְמָתָה khō-the'-meth, seal.

ii. Tsē-rē is sometimes retained, but in some words it is changed to Se'-gol; as חֲמִשׁ khā-mēsh', fem. חֲמִשָּׁתָה khāmē'-sheth, five: גָּדֵר gā-dhēr', fem. גְּדֵרָתָה g'dhe'-reth, fence.

iii. Immutable vowels (א, ו, י) are exchanged for their corresponding mutable vowels; thus, בּוֹשׁ bōsh, fem. בּוֹשָׁתָה bō'-sheth, shame: אֲשֵׁמֹר ash-mūr', fem. אֲשֵׁמֹרֶתָה ash-mō'-reth, watch (of the night); from גְּבִיר g'vīr, fem. גְּבִירָתָה g've'-reth, lady.

Thus, these terminations are three,  $\text{ת־}$  (for  $\text{ת־}$  or  $\text{ת־}$ ),  $\text{ת־}$ , and  $\text{ת־}$ , corresponding to the masc. Segolate forms.

When the masc., from which the fem. is formed, ends in a guttural, then this termination is pointed  $\text{ת־}$ , and it changes the preceding vowel into Pa'-thakh; as from מוֹדַע mō-dhā', fem. מוֹדַעַת mō-dha'-'ath, acquaintance.

If a fem. in  $\text{ת־}$  is formed from a masc. of the analogy of Paradigm VIII, then the final letter is *not* doubled.

§ 15.—TABLES OF FEMININE NOUNS.

The *declension* of feminines is less complicated than that of masculines, because the fem. termination has already shortened the vowels. Thus, the feminines given from the masc., in classes III., VII., VIII., all belong (as well as those of class I.) to the fem. Paradigm A. of nouns with unchangeable vowels.

In the plural fem. there is no distinction between the form before *light* and *grave* suffixes; the construct state is used equally before each.

The examples given in the Table (*vide* end of vol.), exhibit the *four* forms, the analogy of which is followed by feminine nouns.

§ 16.—ARRANGEMENT OF NOUNS FEMININE UNDER THE DECLENSIONS.

- A. All that have immutuable vowels belong, of course, to Paradigm A.
- B. Those which have a mutable Kā-mets or Tsê-rê before the fem. termination  $\text{נָּֿ}$  belong to Paradigm B. It thus comprehends the feminines from the masc. nouns of classes II., IV., V., and several of class IX.

In many nouns of this form, the co-existing form in  $\text{נָּֿֿ}$  or  $\text{נָּֿֿֿ}$  is used in the construct state, and before suffixes.

- C. To Paradigm C. belong the feminines from Segolate masc. forms. Nouns similar in form, but not derived from Segolates, do not belong here.

- D. The feminine nouns, formed by the termination  $\text{נָּֿֿ}$ , belong to Paradigm D. In the sing., these resemble the declension of masc. Segolates.

Many of this class borrow a plural from the co-existing form in  $\text{נָּֿֿֿ}$ , or  $\text{נָּֿֿֿֿ}$  of Paradigm B.

§ 17.—IRREGULAR NOUNS.

There are many nouns which *slightly* deviate from the general



analogy of the declension: a lexicon ought to point out all such peculiarities to the learner.

There are, however, *seventeen* nouns which are declined in an anomalous manner; and, as they are in common use, it is of particular importance for the learner to be acquainted with them.

Most of their irregularities arise from the construct state or the plural not being actually derived from the absolute, but from some wholly different (unused) form.

אָב āv (as though for אָבֶה ā-veh', as if from אָבֶה), father; cst. אָבִי āvī (twice אָב av), suff. אָבִי ā-vī', אָבִי־כֶה ā-vī'-chā, אָבִי ā-vīv', אָבִי־כֶם āvī-chem'; plural אָבוֹת ā-vōth'.

אָח ākh, brother; cst. אָחִי ākhī', suff. אָחִי ā-khī', אָחִי־כֶה ā-khī'-chā, אָחִי־כֶם ākhī-chem'; plural cst. אָחֵי ākhēy, אָחֵי־כֶם ākhēy-chem'. In these forms the analogy of verbs "לֶה" is followed, as if אָח ākh stood for אָכֶה ā-kheh', from אָכֶה ā-khāh'; plural abs. אָחִים ā-khīm' (Daghesh implied in ח), as if from אָכֶה ā-khakh'; hence, אָחִי ā-khay', etc.: instead of אָחֵי ā-khāy', אָחֵי e-khāy' is used. אָחָד e-khādh', one (for אָכָד ā-khādh', Daghes implied); cst. אָחָד ā-khadh', fem. אָחָת ā-khath' (for אָכָת ā-khe'-dheth), in pause אָחָת e-khāth'; plural אָחָדִים ākhā-dhīm', some.

אָחוֹת ā-khōth, sister (contr. for אָכֶת ākhō'-veth, from masc. אָחִי ā-khī' = אָחִי ā-khī'); plural אָחֵי־כֶם ākhā-yōth', suff. אָחֵי־כֶם ākh-yō-thay' (as if from a sing. אָחֵי ākh-yāh): also, אָחוֹתֵי ākhō-tha'-yich (as if from sing. אָחֵי ākh-yāh).

אִישׁ īsh, man, softened for אִישׁ ē'-nesh; plural אֲנָשִׁים ānā-shīm', cst. אֲנָשִׁי an-shēy' (rarely plural אִישִׁים ī-shīm').

אָמָה ā-māh', maid-servant; plural (with ה as consonant) אָמָהוֹת āmā-hōth', אֲמָהוֹת am-hōth'.

אִשָּׁה ish-shāh, woman (for אִשָּׁה in-shāh', from masc. אִישׁ ē'-nesh); cst. אִשָּׁת ē'-sheth (fem. from אִישׁ īsh), suff. אִשָּׁתִּי ish-tī', etc.; plural אִשָּׁהִים nā-shim' (abbreviated from אֲנָשִׁים ānā-shīm').

בַּיִת ba'-yith, house (probably shortened from בֵּית be'-neth) derived from בָּנָה bā-nāh', to build; cst. בֵּית bēth; plural בֵּיתִים bot-tīm', as if from another sing.

בֶּן bēn, son (for בֶּנֶה bē-neh', from בָּנָה bā-nāh'); cst. בֶּן ben, rarely  
 בִּין bin, once בְּנִי b'nī; suff. בְּנִי b'nī, בִּנְיָן bin-chā'; plural בָּנִים  
 bā-nīm' (as if from another sing. בֶּן bān), cst. בְּנִי b'nē.

בַּת bath, daughter (for בֶּתְתָה be'-neth, fem. of בֶּן); suff. בְּתִי bit-tī' (for  
 בִּתְתִי bin-tī'); plural בָּנוֹת bā-nōth' (as from sing. בָּנָה bā-nāh'),  
 cst. בָּנוֹת b'nōth.

חָם khām, father-in-law; suff. חָמִיךָ khā-mī'-chā; compare אח brother,  
 אחות sister.

חֹמֶת khā-mōth', mother-in-law.

יוֹם yōm, day; dual יּוֹמִים yō-mā'-yim, but plural יָמִים yā-mim', יָמִי  
 y'mē (as if from sing. יָמָה yā-meh').

כֶּלֶךְ k'lē, vessel; plural כֶּלִים kē-līm' (as though from כֵּל kēl, כֶּלֶה  
 kē-leh').

מַיִם ma'-yim, plural, water; cst. מֵי mē: also, מַיִמִּי mē-mē', suff.  
 מַיִמִּיכֶם mē-mē-chem'.

עִיר ʿīr, city; plural עָרִים ʿā-rīm', עָרִי ʿā-rē' (from the sing. עָר ʿār,  
 found in use in proper names).

פֶּה peh, mouth (for פֶּהָה pē-eh', from the root פָּהָה pā-āh', to breathe);  
 cst. פִּי pī (for פִּיָּה p'ī'), suff. פִּי pī, my mouth; פִּיךָ pi-chā', פִּי  
 pīv.

רֹשׁ rōsh, head (for רֹשָׁשׁ rō-esh'); plural רִאשִׁים rā-shīm' (for רִאשִׁים  
 r'ā-shīm').

## § 18.—DERIVATION OF NOUNS.

Some few nouns are primitives, or at least there are no roots in the Hebrew language to which they can be referred; but Hebrew nouns in general are derived from the different parts of the verb.

אָב āv, father; אִם ʿēm, mother; and others are primitives. Nouns derived from verbs are called *verbals*, as צַדִּיק tsad-dīk', just; צֶדֶק tse'-dek, צִדְקָה ts'dā-kāh', righteousness, from צַדַּק tsā-dak', to be just. Besides these, there are also nouns derived from other nouns, called *denominatives*; thus, from רֶגֶל re'gel, foot; מְרָגְלוֹת mar-g'lōth', place

at the feet. Many of the nouns, from which denominatives are formed, are themselves verbal derivatives.

Hebrew nouns, derived from verbs, have been sometimes divided into *naked forms*, i.e. those which simply exhibit the radical letters of the verb; and *augmented forms*, i.e. those in which some addition is found to the letters of the root.

The letters which are added, in order to form nouns, are ה, נ, מ, נ, הָאֵמָנְתִּי he-ĕman-tiv'; this memorial word has hence been used to designate such nouns as Heĕmantive nouns.

In Hebrew there are very few compound nouns, with the exception of proper names; צֶלְמָוֶת tsal-mā'-veth, shadow of death, is an instance: as proper names, compounds are very frequent.

### § 19.—VERBAL NOUNS.

A very brief sketch of the formation of verbals must here suffice: the importance of the principles of formation being attended to by the learner, arises mostly from the signification of words being indicated by their *form*, and also from their inflection often being known from understanding from what class of the verb they come.

The parts of the verb with which verbals are connected are the *participles* and *infinitives*, which may themselves, without any change in form, be used as nouns.

Nouns connected with the inf. regularly denote *action* or *state* (according as the meaning be transitive or intransitive), with other connected ideas, such as *place of action*; they are mostly *abstract*. Participial nouns commonly denote the *subject* of the action or state, and hence are *concrete*. Particular words, however, often differ in meaning from that which they should ideally signify according to their form.

This is much the same as is found in other languages, when a noun, properly *abstract*, is used by a kind of metaphor as a *concrete*, or vice versa. The English word *acquaintance* is properly *abstract*; "I have no *acquaintance* with that science"; but it is used as a *concrete*, when

we say, "He is an acquaintance of mine," i.e. one of those with whom I am acquainted. This is the case in Hebrew with regard to many words.

## § 20.—FORMS OF VERBAL NOUNS FROM THE REGULAR VERB.

Of these, a brief view is given in the following list:—the letters ל, ט, ק, are given, not as though words necessarily existed with such letters, but in order to reduce the forms to a kind of common standard.

### I. FORMS ORIGINALLY PARTICIPLES OR PARTICIPIAL NOUNS OF KAL.

- a) קָטַל kā-tāl', fem. קְטֻלָּה k'tā-lāh'; the most simple partic. form from verbs middle A, mostly used as an *adjective* expressing *quality*. See a similar form below (m).
- b) קָטַל kā-tēl', fem. קְטֻלָּה k'tē-lāh'; partic. form of middle E, mostly used for *intransitive* ideas and adjectives of quality.
- c) קָטַל kā-tōl', and קָטַל kā-tōl' (with O unchangeable), fem. קְטֻלָּה k'tō-lāh'; partic. form of middle O, *intransitive* in sense:—also an adjective form, even when in pret. middle O is not found. The same form in substantives is abstract. (The similar form *ee*, with the last radical doubled, must not be confounded with this.)
- d) קָטַל kō-tēl', fem. קְטֻלָּה kō-t'lāh', קָטַל kō-te'-leth; the common form of the act. part. of verbs transitive; hence, used of the instrument with which an action is performed.
- e) קָטַל kā-tūl', and קָטַל kā-tīl'; the pass. part. of Kal, and a kindred form mostly used as a subst. This form from intrans. verbs expresses quality. Some words of this form express the *time* of action. The feminines of these forms are apt to take an *abstract* signification.
- f) קָטַל kat-tāl', with Kā-mets immutable; this form is used to express what is *habitual*; hence, used of trades or occupations. The feminines קְטֻלָּה kat-tā-lāh', קָטַל kat-te'-leth, often have an *abstract* signification.

The doubled middle radical is intensitive in this and the three following forms:—

- g) קָטִיל kat-tīl', and קָטוּל kat-tūl'; forms of adjectives, only from intransitive verbs.
- h) קִטּוֹל kit-tōl'; a form of words implying *character*, found rarely in a passive sense.
- i) קִטְלִי kit-tēl'; a form indicating great intensity, so as often to be a fault or defect. The fem. קִטְלֵת kit-te'-leth, is found with *abstr.* signification.

#### I. FORMS RESEMBLING INFINITIVES OF KAL.

- k) קָטַל k'tāl', קִטַּל k'tēl', קִטּוֹל k'tōl (with mutable vowels). These (and l) are the simplest forms of this class:—the first and last of these are used in verbs as the inf. They are not common as *nominal* forms (i.e. forms of *nouns*).
- l) קֵטֵל ke'-tel, קֵטַל kē-tel, קֵטֹל kō'-tel; these three Segolate forms are in far more frequent use than the more simple inf. forms. (On the formation, etc. of Segolates, see above, § 13, VI.; also on the formation of their feminines, § 14.) In these, as being inf. forms, both in the masc. and in the fem., the *abstract* is the proper and most frequent signification; the *concrete*, however, is often found, especially in the form קֵטֵל ke'-tel. But in these cases the *concrete* sense is secondary, and derived from the abstract, or else the form is shortened from one with a concrete sense. There is, however, great variety in these forms. The form קֵטֹל kō'-tel is found in a *passive* sense.
- m) קָטַל kā-tāl', fem. קָטַלָּה k'tā-lāh' (in form like a), very frequently used with *abstr.* sense, with the partic. form b, as the corresponding *concrete*. The form קֵטַל kē-tāl' (a concrete) is more rarely found.
- n) קָטַל k'tāl', קִטַּל k'tēl', קִטְלִי k'tīl', קִטּוֹל k'tōl, קִטְלִי k'tūl, forms all of which have a Sh'va, and an unchangeable long vowel. Sometimes a prosthetic א is adjoined, so that we have the form אִקְטַל

ek-tōl'. The feminines are simply formed. The forms קְטִילָה k'tī-lāh', קְטוּלָה k'tū-lāh', coincide with those of feminine *e*.

o) מִקְטָל mik-tāl'. This is an Aramæan inf. form. Similar forms are pointed  $\dot{\text{m}}\text{ik}\text{-}\dot{\text{t}}\text{āl}$ ,  $\text{m}\text{ik}\text{-}\text{t}\text{āl}$ ,  $\dot{\text{m}}\text{ik}\text{-}\dot{\text{t}}\text{āl}$ . This form often expresses, besides the action, the place of action; sometimes the instrument.

p) קִטְלוֹן kit-lōn', קִטְלוֹ kit-lān', and other similar forms ending in וֹן-- and יֹן. For וֹן-- there is also a truncated form וֹ (or הֹ) found especially in proper names.

) קִטְלוּת kit-lūth', fem. An Aramæan inf. term. not frequent in Heb., except in the later books.

### III. PARTICIPIAL FORMS FROM THE DERIVED SPECIES OR CONJUGATIONS.

aa) From Niph., נִקְטָל nik-tāl', as נִפְלְאוֹת niph-lā-ōth', fem. pl., *wonders*.

bb cc) From Piel and Hiphil, מְזַמְּרֵת m'zam-me'-reth, *snuffers*; מְזַמְּרָה maz-mē-rāh', *pruning-knife*.

dd) From Poël, as עוֹלֵל ē-lāl' and עוֹלָל ē-lāl', *child*.

ee) From Piel, קָטַל kā-tāl', fem. קְטִילָה k'tul-lāh', and—

ff) קִטְלָל kit-lāl'; mostly adjectives of colour.

gg) קְטַלְטַל k'tal-tāl', קְטַלְטַל k'tal-tāl'; forms of diminutive adjectives.

### IV. INFINITIVE FORMS OF THE DERIVED SPECIES.

hh) From Niph., the form נִפְתּוּלִים naph-tū-līm', *struggles*.

ii) From Piel, as נַפֵּץ nap-pēts', *dispersion*; more often in a fem. form, as בִּקְשָׁה bak-kā-shāh', *request*; with immutable Kā-mets.

kk) קִטּוּל kit-tūl', and—

ll) תִּקְטוּל tak-tūl', תִּקְטִיל tak-tīl'. These are also inf. forms of Piel. (The latter is very common in Arabic.)

mm) From Hiphil of the Aramæan inf. form, הִשְׁמָעוּת az-kā-rāh', *hash-mā-ŷūth'*, *announcing*. The Kā-mets is unchangeable.

nn) From Hithpaël, as הִתְיַחַשׁ hith-yakh-khēs', *register*.

oo) From Poël, as הוֹלָלָה hō-lē-lāh', *folly*; also, perhaps—

pp) Such as קִיטּוֹר kī-tōr', *smoke*; צִינֶק tsī-nōk', *prison*.

qq) From Pilel, הִפְדֵּן a putting on, and—

rr) נִאֲפֹחַ na-äphūph', adultery.

ss) פִּקְחִיּוֹת p'kakh-kō'ākh, opening; inf. form to gg.

tt) שִׁקְטֵל shak-tēl', as fem. שָׁלֶהֶת shal-he'-veth, flame

uu) Quadrilaterals, as סִלְעָם sol-ēām', locust.

## § 21.—FORMS OF VERBAL NOUNS FROM THE IRREGULAR VERBS.

The variations in the formation of such nouns, are almost entirely caused by the peculiar forms of the verbs themselves. Those, therefore, only will be particularly noticed in which the variation is marked. The verbals from verbs with gutturals fall, as to general principles, under the nouns from the regular verb.

The *letters of reference*, in the following lists, connect the forms with those of the regular verb, which have been similarly marked above.

### I. FROM VERBS "פָּנַ".

Inf. Kal.

o) מַתָּן mat-tān', gift (from נָתַן nā-than').

Inf. Hiph.

mm) הִצֵּלָה hats-tsā-lāh', deliverance (from נָצַל nā-tsal'). Similarly formed to o is מַדָּע mad-da'ē', knowledge, from the verb "פִּי, יָדַע yā-dha'ē'.

### II. FROM VERBS "עָע".

Part. Kal.

a) תָּם tām, upright (from תָּמַם tā-mam'), more commonly with Pa'-thakh, as דָּל dal, abject (from דָּלַל dā-lal'); רַב rav, much (from רָבַב rā-vav'): fem. דָּלָה dal-lāh', רַבָּה rab-bāh'.

b) מֵאָה mē'ākh, fat (from מָחַח mā-khakh').

Inf. Kal.

k l) בָּז baz, booty; כֶּהֱן khēn, favour; כֹּהֵן khōk, law: fem. מִלָּה ml-lāh', word; כֻּחַ khuk-kāh', law.

- e) מַעֲזָה mā-ēōz', fortress; מִסָּב mē-sav', that which surrounds: fem. מְגִלָּה m'ghil-lāh', a roll. By drawing back the accent, the form מִסָּב assumes a Segolate form, as מְמֵר me'-mer, bitterness (from מָר mā-rār'); מְרֵחַ mō'-rech, timidity (from רָחַף rā-chach').

Part. Derived Species.

- f) קָלַל k'lō-kēl', contemned (from קָלַל kā-lal'); עָרֹעֵר ʿārō-ʿēr naked (a form collateral to Pilpel).

Inf. Derived Species.

- g) תְּהִלָּה t'hil-lāh', praise; תְּפִלָּה t'phil-lāh', prayer; also the Segolate form תִּמָּס te'-mes, a melting away (from מָסַם mā-sas').

From the species Pilpel, גָּלְגַּל gal-gal', a wheel (from גָּלַל gā-lal').

III. FROM VERBS "פִּי and פִּי".

The participial forms are regular.

Inf. forms.

- h) דָּעָה dē-āh'; fem. דַּעָה dē-āh', דַּעַת da'-ʿath, knowledge (from יָדַע yā-dha').  
 i) סֹד sōdh, for יְסֹד y'sōdh, council (from יָסַד yā-sadh').  
 j) מֹרָא mō-rā', fear; מוֹקֵשׁ mō-kēsh' (from יָרָא yā-ré' and יָקַשׁ yā-kash'): fem. מוֹלֶדֶת mō-le'-dheth, birth (from יָלַד yā-ladh').

From a verb prop. מֵיטֵב, מֵיטֵב mē-tāv', the best.

- k) תוֹשָׁב tō-shav', inhabitant; תּוֹלֶדֶת tō-le'-dheth, generation, תֵּימָן tē-mān' south.

IV. FROM VERBS "עו and עי".

Part. forms.

- a) זָר zār, foreign.  
 b) גֵּר gēr, stranger; fem. עֲדָה ʿē-dhah', witness.  
 c) טוֹב tōv, good; טוֹבָה tō-vāh, what is good.

Inf. forms.

- d) Different Segolate forms, as מוֹת mā-veth, death; בָּיִת ba'-yith,



house; קוֹל kōl, voice; רוּחַ rū'akh, spirit: fem. עוֹלָה yav-lāh' and עוֹלָה ē-lāh', evil; בּוֹשֶׁת bō'-sheth, shame.

o) מְנוּחָה mā-nō'akh, fem. מְנוּחָה m'nū-khāh', rest; מְקוֹם mā-kōm', place: also מִשּׁוֹט mish-shōt', oar (from שׁוֹט).

ll) תְּבוּנָה t'vū-nāh', intelligence; תְּעוּדָה t'vū-dhāh', testimony.

mm) הִנָּחָה hānā-khāh', rest (נִיחָה nū'akh).

## V. FROM VERBS "לָהּ.

### Part. forms.

b) יָפָה yā-pheh', fair; קָשָׁה kā-sheh', hard: fem. יָפָה yā-phāh', קָשָׁה kā-shāh'. The term. הֶ־ is sometimes lost, as תָּו tāv, mark, for תְּוָה tā-veh'.

d) רֹאֶה rō-eh', seer: fem. עוֹלָה ē-lāh', burnt-offering.

e) כֹּסִי kā-sū'y, covering: נָקִי nā-kī', pure; עָנִי ā-nī', poor.

### Inf. forms.

) Various forms of Segolates (the הֶ־ rarely retained), בִּעְלָה be'clēh, a mourning; רֵעַ re'-veh, friend:—without the הֶ, as רֵעַ reā for רֵעַ re'-veh. The original י or ו sometimes appears; י then quiesces י־, פְּרִי p'rī, fruit; חֲלִי khöl', sickness: ו also quiesces, as בְּהוּ bō'-hū for בְּהוּ bo'-hev, wateness. In masculines the unradical rarely remains as a consonant, as קֶצֶו ke'-tsev; דְּוִי d'vay, sickness: but in feminines it is always found with its consonant power, as שְׁלֹוה shal-vāh', rest; לְוִיָּה liv-yāh', garland.

n) סְתֵו s'thāv, winter; שְׁתִּי sh'thī, fem. שְׁתִּיָּה sh'thiy-yāh', a drinking: fem. מְנָת m'nāth, part; חֲצוֹת khātsōth', the half; נְשָׁחַת and שְׁחִית sh'khīth', pit.

o) מִקְנָה mik-neh', possession; מְרָאֶה mar-eh', appearance: fem. מִצְוָה mits-vāh', command; מַעַל ma'-val, height, is an apoc. form for מַעֲלָה ma-ēlēh'.

p) קִינָּו kin-yān', wealth; כִּלְיָו kil-lā-yōn' destruction.

ll) תְּבִלִּית tav-līth', destruction; תְּבִנִּית tav-nīth', structure; תְּרִבִּית tar-būth', brood.

mm) אֶשְׁכָּה e'-shech, for אֶשְׁכָּה ash-keh', from שְׁכָּה shā-chāh'.

## VI. FROM VERBS DOUBLY IRREGULAR.

The following are cases of some peculiar difficulty:—

- i.) From a verb "פָּן and "לָא, שֵׁת sēth, elevation, for שֵׁת sēth, from נָשָׂא nā-sā'.
- ii.) From a verb "פִּי and "לָה, תּוֹרָה tō-rāh', law; מוֹפֵת mō-phēth, sign, prob. from יָפָה yā-phāh'.
- iii.) From a verb "עָא and "לָה, שֵׁת shēth, tumult, for שֵׁת shēth, from שָׂא shā-āh'.
- iv.) From a verb "עו and "לָה, אִי ī, island, from אָוָה ā-vāh', to dwell, for אָוִי ēvī: אוֹת ōth, sign, for אָוֶת ō'-veth, from אָוָה ā-vāh': קו kāv, line, from קָוָה kā-vāh': תָּא tā, chamber, for תָּו tāv, from תָּוָה tā-vāh' to dwell: גּוֹי gōy, people, from גָּוָה gā-vāh' (Arab. to flow together): רִי rī, irrigating, for רִוִּי r'vī, from רָוָה rā-vāh'.

Difficulty is also sometimes found from a *contraction* having taken place, when the root originally contained ג, ד, or ה; as גַּת gath, wine-press, for גֶּתְנֶת ge'-neth, יִגְתְּנֶת y'ghe'-neth (from יָגַת yā-ghan'): אַף aph, anger, for אֶנֶפֶת e'-neph: עֵת ēth, time, for עֶדְהֶת ē'-dheth (from עָדָה yā-dhāh'): זִיז ziv, זְהִיז z'hīv, brightness (from זָהָה zā-hāh').

## § 22.—DENOMINATIVE NOUNS.

These are formed from other nouns, whether such nouns are themselves primitives or verbals. Thus, קַדְמוֹן kadh-mōn', eastern, comes from קֶדְמָה ke'-dhem, the east, which is a derivative of the verb קָדַם kā-dham'.

The *forms* assumed by denominatives have been mostly given already, since these nouns generally imitate the forms of verbals. Thus, a verbal, with the prefixed letter מ (see o, the form מִקְטָל mik-tāl'), was used to signify the *place of an action*; and in denominatives מ is prefixed to a noun to make it a designation of place.

The following are the principal forms of denominatives:—

- i.) Like part. Kal (verbals d) שְׂעָר shō-ēr', porter, from שָׂעַר sha'-ar,

gate : בֶּקֶר bō-kēr', herdsman, from בָּקָר bā-kār', cattle : כֹּרֶם kō-rēm', vine-dresser, from כֶּרֶם ke'-rem, vineyard.

ii.) Like verbals *f*, קֶשֶׁת kash-shāth', archer, from קִשְׁתָּה ke'-sheth, tow : מַלָּח mal-lakh', seaman, from מֶלַח me'-lakh, salt. This and the previous form indicate *occupation, trade*.

iii.) Nouns with a prefixed מ (see verbals *o*) expressing the place of anything, as מַעְיָן ma'ē-yān', place of fountains, from עַיִן ya'-yin, fountain : מַרְגְּלוֹת mar-g'loth', place about the feet, from רֶגֶל re'-ghel, foot : מְרֹאשׁוֹת m'ra-āshōth, place about the head, from רֹאשׁ rōsh, head : מִקְשָׁה mik-shāh' (for מִקְשָׁאָה mik-sh'āh), field of cucumbers, from קִישׁ kish-shū', cucumber.

iv.) Concretes, formed by the addition of מֶ, מֵ, as קַדְמוֹן kadh-mōn' eastern, from דָּמָה ke'-dhem, east : אַחֲרוֹן a-khārōn', hinder, from אָחַר a'-khar : לוֹיְתָן liv-yā-thān', twisted animal, serpent, from לוֹיָהּ liv-yāh', a winding.

מֶ and מֵ also form diminutives ; as, from אִישׁ īsh, man, אִישׁוֹן i-shōn', little man (apple) of the eye.

v.) The termination יָ is peculiar to denominatives : this termination changes a subst. into an adj., and it is added particularly to numerals, and names of persons and countries, to form the corresponding *ordinals, gentile nouns, and patronymics*. Thus, from נֹכַח nō'-cher, something foreign, נֹכַחִי noch-rī', strange ; from שֵׁשׁ shēsh, six, שִׁשִּׁי shish-shī', sixth ; from מוֹאָב mō-āv', Moab, מוֹאָבִי mō-ā-vī', Moabite ; from יִשְׂרָאֵל yis-rā-ēl', Israel, יִשְׂרָאֵלִי yis-rā-ē-lī', Israelite. In forming a denominative thus from compound words, the compound is generally divided ; thus, from בִּנְיָמִין bin-yā-mīn', Benjamin, בֶּן־יִמִּי ben-y'mī-nī', Benjamite. Rarely for this term. we find יָ, as כִּי־לַי kī-lay', deceitful ; and הַ, as לִבְנֵה liv-neh', the white poplar.

vi.) Abstract nouns formed by the addition of ת or ית ; as מַלְכוּת mal-kūth', kingdom, from מֶלֶךְ me'-lech : רֵאשִׁית rē-shīth', beginning, from רֹאשׁ rēsh = רֹאשׁ rōsh, head.

## § 23.—CARDINAL NUMBERS.

The cardinals in Hebrew, from *two* to *ten*, are abstract substantives, like the English *dozen*, *score*; they are also used adverbially. *One*, masc. אחד *ekh-khādh'*, fem. אחת *akh-khath'*, is only used as an adj. The other cardinals have also a masc. and fem. form; but they are used in connection with the *opposite* genders to their own in form. Only in the dual for *two*, the numeral agrees with the object numbered in gender.

## MASCULINE.

<i>Absol.</i>	<i>Constr.</i>
1. אחד <i>ekh-khādh'.</i>	אחד <i>akh-kadh'.</i>
2. שְׁנַיִם <i>sh'na'-yim.</i>	שְׁנֵי <i>sh'nē'.</i>
3. שְׁלֹשָׁה <i>sh'lō'-shāh'.</i>	שְׁלוֹשָׁת <i>sh'lō'-sheth.</i>
4. אַרְבָּעָה <i>ar-bā'-yāh'.</i>	אַרְבַּעַת <i>ar-ba'-yath.</i>
5. חֲמִישָׁה <i>khāmish-shāh'.</i>	חֲמִישָׁת <i>khāmē'-sheth.</i>
6. שִׁשָּׁה <i>shish-shāh'.</i>	שֵׁשֶׁת <i>shē'-sheth.</i>
7. שִׁבְעָה <i>shiv-yāh'.</i>	שִׁבְעַת <i>shiv-yath'.</i>
8. שְׁמוֹנָה <i>sh'mō-nāh'.</i>	שְׁמוֹנַת <i>sh'mō-nath'.</i>
9. תִּשְׁעָה <i>tish-yāh'.</i>	תִּשְׁעַת <i>tish-yath'.</i>
10. עֲשָׂרָה <i>yāsā-rāh'.</i>	עֲשָׂרֵת <i>yāse'-reth.</i>

## FEMININE.

1. אחת <i>akh-khath'.</i>	אחת <i>akh-khath'.</i>
2. שְׁתַּיִם <i>sh'ta'-yim.</i>	שְׁתֵּי <i>sh'tē'.</i>
3. שְׁלוֹשׁ <i>shā-lōsh'.</i>	שְׁלוֹשׁ <i>sh'lōsh.</i>
4. אַרְבַּע <i>ar-ba'.</i>	אַרְבַּע <i>ar-ba'.</i>
5. חֲמִישׁ <i>khā-mēsh'.</i>	חֲמִישׁ <i>khāmēsh'.</i>
6. שֵׁשׁ <i>shēsh.</i>	שֵׁשׁ <i>shēsh.</i>
7. שִׁבַּע <i>she'-va'.</i>	שִׁבַּע <i>sh'va'.</i>

- |     |           |             |           |             |
|-----|-----------|-------------|-----------|-------------|
| 8.  | שְׁמוֹנֶה | sh'mō-neh'. | שְׁמוֹנֶה | sh'mō-neh'. |
| 9.  | תֵּשַׁע   | tē'-sha'.   | תֵּשַׁע   | t'sha'.     |
| 10. | עֶשֶׂר    | e'-ser.     | עֶשֶׂר    | e'-ser.     |

The numbers from 11 to 19 are expressed by the simple juxtaposition of the units with the numeral 10 (without a conjunction); the form of *ten* is then עֶשֶׂר *eā-sār'*, masc., עֶשְׂרֵה *es-rēh'*, fem. In such as are fem. (masc. in form), the units are in the construct state, which in these cases only expresses close relation. These compound numerals have no construct state, and are always construed adverbially.

In the first two of these numerals there are some peculiarities; the third (13) shows how the rest are formed.

## MASCULINE.

- |     |          |            |                 |                  |
|-----|----------|------------|-----------------|------------------|
| 11. | { עֶשֶׂר | אַחַד      | akh-khadh       | <i>eā-sār'</i> . |
|     | { עֶשֶׂר | * עֲשֵׁתִי | <i>Yash-tē'</i> | <i>eā-sār'</i> . |
| 12. | { עֶשֶׂר | שְׁנַיִם   | sh'nēm'         | <i>eā-sār'</i> . |
|     | { עֶשֶׂר | שְׁנֵי     | sh'nē'          | <i>eā-sār'</i> . |
| 13. | עֶשֶׂר   | שְׁלֹשָׁה  | sh'lō-shāh'     | <i>eā-sār'</i> . |

## FEMININE.

- |     |            |           |                 |                   |
|-----|------------|-----------|-----------------|-------------------|
| 11. | { עֶשְׂרֵה | אַחַת     | akh-khath'      | <i>Yes-rēh'</i> . |
|     | { עֶשְׂרֵה | עֲשֵׁתִי  | <i>Yash-tē'</i> | <i>Yes-rēh'</i> . |
| 12. | { עֶשְׂרֵה | שְׁתַּיִם | sh'tēm'         | <i>Yes-rēh'</i> . |
|     | { עֶשְׂרֵה | שְׁתֵּי   | sh'tē'          | <i>Yes-rēh'</i> . |
| 13. | עֶשְׂרֵה   | שְׁלוֹשׁ  | sh'lōsh         | <i>Yes-rēh'</i> . |

*Twenty* is expressed by עֶשְׂרִים *es-rīm'*, pl. of עֶשֶׂר *e'-ser*, ten.

The *tens*, from 30 to 90, are expressed by the plural forms of the corresponding units; thus, שְׁלֹשִׁים *sh'lō-shīm'*, 30; אַרְבָּעִים *ar-bā-eīm'*, 40; חֲמִישִׁים *khāmish-shīm'*, 50; שִׁשִּׁים *shish-shīm'*, 60; שִׁבְעִים *shiv-eīm'*, 70; שְׁמוֹנִים *sh'mō-nīm'*, 80; תִּשְׁעִים *tish-eīm'*, 90. These are of the common gender, and have no construct state.

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\* The word עֲשֵׁתִי is peculiar, and of uncertain derivation; it is only used thus in connection with עֶשֶׂר.

When units and tens are used together, they are connected by the conjunction; the earlier usage appears to have been to place the *units* first, the later to place them last.

The following are the remaining numerals:—

100	מֵאָה	mē-āh', fem. constr. מֵאֹת	m'ath, plur. מֵאוֹת	mē-ōth', hundreds.
200	מֵאֵתַיִם	mā-tha'-yim, dual (for מֵאֵתַיִם	m'ā-tha'-yim).	
300	מֵאוֹת	שְׁלֹשׁ	sh'lōsh mē-ōth', 400	אַרְבַּע מֵאוֹת, ar-ba' mē-ōth', etc.
1,000	אַלְפָּה	e'-leph, constr. אֲלָפִים	e'-leph, plural	אַלְפִים ālā-phim', thousands.
2,000	אַלְפַּיִם	al-pa'-yim, dual.		
3,000	אַלְפִים	שְׁלֹשֶׁת	sh'lō-sheth ālā-phīm', 4000	אַרְבַּעַת אֲלָפִים ar-ba-ʿyath ālā-phīm', etc.
10,000	{	רִבְּבָה	r'vā-vāh'.	
		רִבּוֹא	rib-bō', (prop. multitude), plural	רִבְּאוֹת rib-bō-ōth', ten thousands.
		רִבּוֹת	rib-bōth'.	
20,000	רִבּוֹתַיִם	rib-bō-tha'-yim, dual.		
30,000	רִבְּאוֹת	שְׁלֹשׁ	sh'lōsh rib-bō-ōth', 40,000	אַרְבַּעַת רִבְּאוֹת ar-ba' rib-bō-ōth', etc.

Some of the units are found in the dual with the signification *fold*; as אַרְבַּעַתַּיִם ar-ba'ʿ-ta'-yim; four-fold.

The plural עֶשְׂרֹת ʿāsā-rōth', means *decads*, not ten.

Pronominal suffixes to numerals are translated as in apposition with the numerals, as שְׁלֹשָׁתְּכֶם sh'lōsh-t'chem', you three.

## § 24.—ORDINAL NUMBERS.

The ordinal *First* is expressed in Hebrew by רִאשׁוֹן rī-shōn' (for רִאשׁוֹן r'ī-shōn') denom. from ראשׁ rōsh, head, beginning. The ordinals, from 2 to 10, are formed as denominatives from the corresponding

cardinals, with the term. '־, and also ' sometimes inserted in the final syllable.

<i>Second</i>	שְׁנַיִ	shē-nī'.
<i>Third</i>	שְׁלִישִׁי	sh'li-shī'.
<i>Fourth</i>	רְבִיעִי	r'vī-ē'.
<i>Fifth</i>	חֲמִישִׁי	khāmish-shī', or חֲמִיּשִׁי khāmī-shī'.
<i>Sixth</i>	שִׁשִּׁי	shish-shī'.
<i>Seventh</i>	שְׁבִיעִי	sh'vī-ē'.
<i>Eighth</i>	שְׁמִינִי	sh'mī-nī'.
<i>Ninth</i>	תְּשִׁיעִי	t'shī-ē'.
<i>Tenth</i>	עֲשָׂרִי	āsī-rī'.

The fem. forms have the term. -ית, rarely -יה; they are also used to express fractional parts; as חֲמִישִׁית khāmish-shīth, fifth part: Segolate masc. forms are found with the same signification; as חֲמִישׁ khō'-mesh, fifth part.

#### IV.—PARTICLES.

##### § 1.—THE PARTICLES IN GENERAL.

All the words used as adverbs, prepositions, conjunctions, and interjections, fall, in Hebrew, under the general name of particles. They are mostly borrowed or derived from nouns; some few from pronouns or verbs. A very small number are primitive.

Those which are derivatives are either, (i.) words borrowed and used with some relation to their original meaning; or (ii.) derivatives formed by *addition* to another word, as יוֹמָם yō-mām', by day, from יוֹם yōm, day; or (iii.) by *abbreviation*. This is the most common method.

Some of the particles are words so much abbreviated that all character of independent words is lost, and there only remains a *letter prefixed* to the following word. Such are called *inseparable particles*.

Particles are also formed (though but rarely) by *composition*; and

frequently two particles are so connected that they require to be construed together.

## § 2.—ADVERBS.

- i.) There are primitive adverbs such as those of negation, לֹא *lō*, not; אַל *al*, not (Greek *μή*); אֵין *ēn*, there is not; and some few others of place and time; as שָׁם *shām*, there; אָז *āz*, then. These may, at all events for grammatical purposes, be regarded as primitives.
- ii.) Other parts of speech, used as adverbs without change of form, are—
  - a) Substantives with prepositions; as בְּמֹאד *bim-ōdh'* (with might), *very, greatly*; כְּאַחַד *k'ekh-khādh'* (as one), *together*.
  - b) Substantives regarded as in the acc.; as מְאֹד *m'ōdh* (might), *very, greatly*; יַחַד *ya'-khadh'* (union), *together*. Some substantives, so used, are not often found in their original signification as nouns; as עוֹד *ōdh* (repetition), *again, yet, farther, longer*; סָבִיב *sā-viv'* (circuit), *round about*.
  - c) Adjectives, as בֵּן *so* (properly, straight, right)—especially fem. adjectives; as רִישוֹנָה *rī-shō-nāh'*, *at first, formerly*; רַבָּה *rab-bāh'*, and רַבַּת *rab-bath'*, *much*.
  - d) The inf. absol. of verbs, especially those of Hiphil; these, like substantives, are regarded as accusatives; as הַרְבֵּה *har-bēh'*, *much* (prop. doing much).
  - e) Pronouns, as זֶה *zeh*, this, used for *here*.
- iii.) Other adverbs have been formed by adding מְ- *m-*, more rarely מִ- *mi-* to substantives; as אֱמָנָה *om-nām'*, and אֱמָנָה *um-nām'*, *truly*, from אֱמֶן *ō'-men*, *truth*; כִּין *khin-nām'* (for thanks), *gratis, in vain*.
- iv.) Adverbs formed by some abbreviation of longer words; as אַח *ach*, *surely*, from אַחֲכֵן *ā-chēn'*; and the inseparable interrogative הֲ, הֲלֹ *hālō*, not? from the full form הֲלֵה *hal*. (Deut. xxxii. 6.)
- v.) Some adverbs involve a kind of verbal idea, and thus may be used with pronominal suffixes; these suffixes generally have the same form as when used with verbs; יֵשׁ *yēsh*, a particle of existence; אֵין *a'-yin*, a part. of *non-existence*, are thus used; as אֵינִי *ē-nen-nī'*, *I am not*; אֵינֵנוּ *ē-nen-nū'*, *he is not*. The word אֵין *a'-yin*



or construct state  $\text{אֵין}$  *ēn*, implying non-existence, involves the verb *to be* understood.

### § 3.—PREPOSITIONS.

#### i.) Most of these were originally—

- a) Substantives in the accusative and construct state, so that the noun governed is regarded as a dependent genitive; thus,  $\text{אַחֲרֵי}$  *akh-khar'*, hinder part, stands as a prep. for *behind, after*;  $\text{מִן}$  *min* (part), *from, out of*;  $\text{עַד}$  (duration) *until*.
- b) Substantives in the construct state with prefixes; as  $\text{לְפָנַי}$  *liph-nē'* (in face of), *before*;  $\text{לְמַעַן}$  *l'ma'-yan* (for the purpose) *on account of*.

Many substantives, used as prepositions, are found in the *plural* construct state; thus,  $\text{אַחֲרֵי}$  *akh-khārē'*, is of more frequent occurrence than  $\text{אַחֲרֵי}$  *akh-khar'*.

#### ii.) Prefix prepositions. There are four prefixes of a single letter, which are regarded as abbreviations of entire words: they are—

$\text{בְּ}$  in, at, on, with, *by* (from  $\text{בֵּית}$  *bēth*,  $\text{בֵּי}$  *bē*).

$\text{לִּי}$  towards, to, for (from  $\text{אֵל}$  *el*).

$\text{כְּ}$  as, like, according to (from  $\text{כֵּן}$  *kēn*).

$\text{מִן}$  from, out of (from  $\text{מִן}$  *min*, mentioned above).

The three first of these are regularly prefixed with *Sh'va*; as  $\text{בְּרֵאשִׁית}$  *b'rē-shith*, in beginning:—if a *Sh'va* follows, they take *Khī-rik*; as  $\text{לְפָרִי}$  *liph-rī'*, for fruit: if a compound *Sh'va* follows, they take the short vowel homogeneous thereto; as  $\text{כְּאַרִּי}$  *ka-ārī*, like a lion: before quiescents, however, the short vowel and the compound *Sh'va* may coalesce into one long vowel. If  $\text{בְּ}$ ,  $\text{לִּי}$ ,  $\text{כְּ}$  precede a monosyllable, or syllable having the accent, they are often pointed with *Kā-mets*, instead of *Sh'va*; as  $\text{לָתֶת}$  *lā-thēth'*, for *to give*. Before the article, these three prefixes displace it, and receive its vowel, as has been explained above (III. § 9).

$\text{מִן}$  is a contracted form of  $\text{מִן}$ , in which the  $\text{י}$  is combined with the following word by doubling its first letter by *Daghesh forte*; thus,  $\text{מִבַּיִת}$  *mib-ba'-yith*, for  $\text{מִן בַּיִת}$  *min ba'-yith*, out of a house (if the initial letter

of the word, to which it is prefixed, be pointed with Sh'va, the Daghesh may be omitted). Before gutturals,  $\cdot\text{מִ}$  becomes  $\text{מִי}$  (to compensate, by the long vowel, for the want of the doubled consonant); as  $\text{מֵעַם}$  mē-yām', from a nation:  $\text{מִ}$  is sometimes regarded as doubled by implication, and then  $\text{מִ}$  retains Khī-rik, as  $\text{מִחֻט}$  mikh-khūt', from a thread.

iii.) Prepositions with pronominal suffixes. A pronoun follows a prep. in the same manner as it does a noun, in the form of a suffix.

The following Table exhibits the inseparable prepositions with suffixes:—

a)  $\text{לִּי}$  with pronominal suffixes:

*Singular.*

*Plural.*

1 p. c. $\text{לִּי}$ to me.	$\text{לָנוּ}$ to us.
2 p. m. $\text{לָךְ}$ , $\text{לְךָ}$ , in pause $\text{לָךְ}$	$\text{לָכֶם}$
2 p. f. $\text{לָךְ}$	$\text{לָכֶם}$ , $\text{לְכֶנָּה}$
3 p. m. $\text{לוֹ}$ to him.	$\text{לָהֶם}$ , $\text{לְהֶנָּה}$ , poet. $\text{לָמוֹ}$
3 p. f. $\text{לָהּ}$ to her.	$\text{לָהֶן}$

$\text{בִּי}$  takes suffixes in the same manner, except that for the third person plural we have both  $\text{בָּהֶם}$  and  $\text{בָּם}$ , fem.  $\text{בָּהֶן}$ , but not  $\text{בָּמוֹ}$ .

b)  $\text{בִּי}$  with pronominal suffixes:

*Singular.*

*Plural.*

1 p. c. $\text{בְּמוֹנִי}$ as I.	$\text{בְּמוֹנֵנוּ}$ as we.
2 p. m. $\text{בְּמוֹךְ}$	$\text{בָּכֶם}$ , seldom $\text{בְּמוֹכֶם}$
2 p. f. —	— — —
3 p. m. $\text{בְּמוֹהִי}$ as he.	$\text{בָּהֶם}$ , $\text{בָּהֶם}$ , $\text{בְּמוֹהֶם}$
3 p. f. $\text{בְּמוֹהֶּה}$ as she.	— — —

c)  $\text{מִן}$  with pronominal suffixes:

*Singular.*

*Plural.*

1 p. c. $\text{מִמֶּנִּי}$ poet. $\text{מִנִּי}$ , $\text{מִנִּי}$ from me.	$\text{מִמֶּנּוּ}$ from us.
2 p. m. $\text{מִמֶּךָ}$ , in pause $\text{מִמֶּךָ}$	$\text{מִמֶּכֶם}$
2 p. f. $\text{מִמֶּךָ}$	$\text{מִמֶּכֶן}$
3 p. m. $\text{מִמֶּנּוּ}$ , po. $\text{מִנֶּהוּ}$ , $\text{מִנֶּהוּ}$ from him.	$\text{מִמֶּהֶם}$ , poet. $\text{מִנֶּהֶם}$
3 p. f. $\text{מִמֶּנֶּה}$ from her.	$\text{מִמֶּהֶן}$

As some prepositions were originally nouns sing., and others nouns plural, and as in others, both the sing. and plural were so used,—it will be found that the suffixes also vary accordingly.

In some there is a peculiarity of pointing, when combined with suffixes; thus, **אֵת** ēth, near, by, with (from **אֶתְּ** ē'-neth), forms its suffixes **אֵתִי** it-tī', **אֵתוֹ** it-tō, etc.: they are thus distinguished from the word **אֵת** ēth, as the *mark of the object* (hence of the *accusative* in the *active* species) with suffixes; this latter **אֵת** ēth, is thus combined, **אֵתִי** ō-thī, **אֵתוֹ** ō-th'chā, etc.: in the later Hebrew (especially in Ezekiel) these forms are sometimes interchanged.

#### § 4.—CONJUNCTIONS.

Conjunctions were mostly originally other parts of speech, or words which *had become* previously adverbs or prepositions.

Such as **אֲשֶׁר** āsher', **כִּי** kī, that, because, for, were originally relative pronouns. (Compare *quod* in Latin.)

Such as **אֲלֵ** al, **בִּלְ** bal, that not, were previously adverbs: such adverbs may be combined with a prep.; as **בְּתֶרֶם** b'te'-rem (in not yet), *before that*; or another conjunction may be prefixed, as **כִּי אֲפִי** aph kī, in addition that = much more, or much less.

The words **אֲשֶׁר** āsher', and **כִּי** kī, may be preceded by prepositions (or nouns so used); and thus combined conjunctions are produced; as **וְעַן אֲשֶׁר** ya'-van āsher', because (lit. in consequence that), **וְעַתָּה כִּי** ē'-kev kī, because. But the conjunctive **אֲשֶׁר** or **כִּי** may be omitted, and the prep. may remain as a conjunction with the same signification as belonged to the combination.

No conjunction is used, with nearly the same frequency, as the inseparable copulative **וְ**. This conj. is regularly prefixed with Sh'va; as **וְלִבּוֹ** v'lib-bō', and his heart: before a Sh'va, it is pointed **וְ**; as **וְלִבְלֵ** ū-l'chōl' (the only case in which a vowel can begin a word):—before the other labials **ב**, **מ**, **פ**, it also takes the pointing **וְ**; as **וְמֶלֶךְ** ū-me'-lech, and a king. Before **י**, **י** is changed into **יְ**; as **וְיְהִי** vī-hi' (and it will be), for **וְיְהִי** which would be unpronounceable in Hebrew:—before

וְ and וּ it is sometimes pointed וְ or וּ:—immediately before the accented syllable, it *often* takes Kā-mets (like כּ, בּ, לּ); as וְבָהּ vā-vō'-hū, and emptiness.

The punctuation of this letter, when prefixed to verbs, has been considered elsewhere (II. § 38).

### § 5.—INTERJECTIONS.

Several of these are primitive words, being the expression of mere natural sounds; as אַהָה' āhāh', אַח ākh, ah! הוּי hōy, הוּי ōy, ho! or woe to! הֵאָח' he-ākh', aha!

The greater part of the interjections were, however, other parts of speech, which from usage acquired this character; as הֵן hēn, or הִנֵּה hin-nēh', behold, lo! (prop. *here*) הָא'־וָה hā'-vāh, pl. הָא'־וּ hā'-vū' (prop. *give*, imper. of בָּהַ' yā-hav'), used for, *come on! go to!* and many other words.

## PART III.

### SYNTAX.

IN treating of the peculiarities in Hebrew construction, it has not been thought needful to premise those particulars which are necessarily found in all languages governed by ordinary rules. Those points are noticed in which some peculiarity arises from the nature of the language, or from the application of peculiar laws.

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#### I.—THE NOUN.

##### § 1.—SUBSTANTIVES FOR ADJECTIVES.

In Hebrew the proportion of adjectives is comparatively small;—this deficiency is supplied by substantives. A substantive, denoting *quality* or *material*, is placed after another which it is intended to qualify, the last mentioned being in the construct state; thus, כֶּסֶף בְּלִי כֶּסֶף, vessels of silver, for silver vessels; אֶחָדָה עוֹלָם a possession of eternity, for an eternal possession.

Occasionally the substantive, which qualifies another, stands first in the construct state; thus, מִבְּחַר עֲמֻקִּיךָ the choice of thy valleys, for thy choice valleys. With the substantive כָּל totality, used for the adj. *all*, this is the common construction.

Many adjectives, expressive of property, attribute, or habit, are supplied in Hebrew by a circumlocution; a word, such as אִישׁ man, מְתִים men, בָּעַל master, lord, בֵּן son, בַּת daughter;—thus, בֶּן-חַיִל is used for a valiant man (lit. son of might); בָּעַל יֶשַׁעַר for hairy (lit. master of hair), and so with the other terms.

Some few adjectives are so applied as to be used for substantives;

that is, they are appropriated to some object peculiarly possessed of the quality denoted; thus, אֱבִיר mighty, for God; לָבָן pale, for the moon

## § 2.—PLURALS AND COLLECTIVES.

Many words are used in the plural, in Hebrew, when other languages would employ the singular. Thus all terms which imply *parts, space, extension, or continuance*; as חַיִּים life, נְעוּרִים youth, זְקֵנִים old age, שָׁמַיִם heaven, מְרוֹמֵי height.

The word אֱלֹהִים God, is more often used in the plural than in the singular; but it commonly then takes singular adjectives, verbs, etc., so that the idea of singular and plural appears to be blended in the form:—this is commonly referred to the plurality of persons in the Godhead; especially relying upon such passages as, “And God (pl.) said (sing.), Let us (pl.) make (pl.) man in our image,” etc. Some words of dominion are also found applied to one person or thing, but never with the same adjunct of real plurality, and generally, at least, from the terms having been originally *abstracts* (like *his lordship*) applied to some one person.

Plurals are much more common in poetry than in prose in connection with ideas of parts or extension.

Many nouns in the singular are employed to express a *whole class*, while another word is employed for an individual of that class; thus, שׁוֹר is an ox, בָּקָר is the collective, *oxen*; שֶׂה a sheep (or goat), צֹאן sheep (or goats). The fem. termination is sometimes added to form a collective noun; thus, גּוֹלָה an exile, גּוֹלָהּ a company of exiles;—but in such cases the masc. plural will also be found. Some nouns are used both as singulars and as collectives; thus, אִישׁ a man, or men; אוֹיֵב enemy, or enemies.

A noun *repeated* sometimes implies plurality; thus, אִישׁ אִישׁ a man a man, for every man; but in such cases the copulative ו often connects the two nouns; such a repetition, without the copulative, may often signify distribution and diversity.

## § 3.—USE OF THE ARTICLE.

The article  $\cdot\eta$  had originally a demonstrative force, which is still shown in some cases; as  $\eta\iota\eta$  the day, for this day, to-day,  $\eta\text{פֶּעַם}$  the time, i.e. this time. A proof of its demonstrative power is found in its standing sometimes before the verb as a relative.

The principal use of the article is when a noun has to be designated as *definite*, either as previously mentioned, or as well known, or the only one of its kind, or as one of its kind to which some peculiar prominence is given.

In poetry, however, the article is often omitted, and that in cases in which it would be almost certain that it would have been found in prose.

The article is used in some special cases:

- i.) When the name of a class is used collectively to express all the individuals it contains.
- ii.) When some particular designation is applied by way of eminence to an individual.
- iii.) With some proper names, such as those of well-known rivers, mountains, and some towns, with reference to their original meaning as appellatives.
- iv.) To objects used for comparison; from the idea that all terms, so used, must from the nature of the case be *well-known objects*.

The article is not inserted—

Before a substantive in construction before another substantive, or before substantives which have a pronominal suffix (any apparent exceptions from this rule can generally be explained from the nature of the case). This rule is of great importance, and it is in part founded on the idea that a genitive following, or a suffix, makes the substantive definite already.

If the substantive in construction (which, as just said, cannot take the article) and the following genitive express one compound idea, which it is needful to render definite, then the article is prefixed to the genitive itself; thus,  $\eta\text{אִישׁ מִלְחָמָה}$  a man of war,  $\eta\text{אֲנָשֵׁי הַמִּלְחָמָה}$  the men of war; in such cases the article belongs to the whole of the compound idea. In compound proper names a division sometimes takes

place so as to insert the article; thus, בֵּית־אֵל Beth-el, is compounded of בֵּית (construct state of בַּיִת) *house of*, and אֵל *God*; hence comes בֵּית־אֵלִי Bethelite, but with the article הַאֵלִי the Bethelite.

If the substantive has the article, or is made definite by a following genitive or suffix, the adjective or demonstrative pronoun (הוּא, זֶה) belonging to such substantive must take the article, so as to be definite also; thus, הָעִיר הַגְּדוֹלָה the great city (lit. the city the great); הַמָּקוֹם הַהוּא that place; יָדְךָ הַחֲזָקָה thy strong hand; מַעֲשֵׂה יְהוָה הַגָּדוֹל the great work of Jehovah.

#### § 4.—SUBSTANTIVE AND ADJECTIVE.

The adjective, which qualifies the substantive, stands *after* it in the same gender and number.

Nouns in the dual take plural adjectives.

It is only on account of some peculiarity or emphasis that an adjective stands *before* its substantive.

Feminine substantives, when they have two adjectives after them, are sometimes found with the former only of the adjectives in concord with them.

When the adjective is not in direct concord, but the predicate of a sentence, its place is determined by the emphasis and general structure of the sentence: when the predicate thus stands at the beginning of the sentence, it may stand in the masc. sing., i.e. as an undeclined word.

An adjective can take a substantive after it, depending upon it, in order to define its meaning or application; thus, יְפֵה־תָּאֵר beautiful of form; אֲנָמִי נָפֶשׁ sorrowful of spirit.

Verbal adjectives can take a substantive after them in the same manner as their verbs.

#### § 5.—THE CONSTRUCT STATE.

A few further particulars respecting the construct state require notice.

Several nouns may follow each other, each depending on the one before it; all, therefore, except the last, being in construction; thus,



שָׁאֵר מִסֵּפֶר קִשְׁת נְבוּרֵי בְנֵי קֶדָר the rest of the number of the bows of the mighty ones of the children of Kedar.

But this repetition of nouns in construction is often avoided by a periphrasis, by means of the prep. לְ *to, for*; this is used to express the genitive of *possession*, and often generally so as to avoid the repetition of the construct state.

The construct state is sometimes used when the noun is not strictly that on which a genitive depends, but when the two nouns are in close relation in some other way; thus, it is sometimes found before a preposition; as שְׂמֹחַת בַּקִּצֹּר joy in the harvest: this is more frequently the case with participles than with substantives; thus, אֹהֲבֵי לָנוּם those who love to sleep; בֹּוֹ חוֹסֵי those who trust in Him. The prep., in such cases, is generally inseparable; but the construct state is used before עַל in Judges v. 10. (To account for this use of the construct before a prep., we may consider what was said as to prepositions having originally been nouns.)

The construct is formed sometimes by the relative; as מְקוֹם אֲשֶׁר the place where:—also before relative clauses, without אֲשֶׁר; as קְרִית חָנָה as the city (where) David encamped; אֵל יָדַע אֵל the place of (him who) knows not God.

The construct is rarely found even before ו copulative; as חֲכָמָה וְדַעַת wisdom and knowledge. The construct is also employed in other cases in which close connection has to be expressed; thus we find אֶחָד one, for אֶחָד.

## § 6.—THE ACCUSATIVE.

The Hebrew has no case terminations;—the only partial exception is the termination הָ joined frequently to the accus., when direction or motion to a place is expressed. But this is only a partial expression of case; for even when motion or direction is implied, this termination is often not added, and when the accusative is used in ordinary circumstances, it has nothing in its form to distinguish it from the nominative: it is only by the structure of the sentence (e.g. by its being the object of a transitive verb) that it can be distinguished.

The object is often marked by the particle **אֵת** (or **אֶת־**) being inserted before it; this particle, however (which with suffixes becomes **אֵתֶּךָ**), can only stand when the substantive is *definite*; this may take place, 1st. by its having the article; 2nd. by being in construction; 3rd. by its having a pronominal suffix; or 4th. from its being definite in its own nature, as proper names.

Nouns are often found not governed by any verb or preposition; they then become adverbial designations; (1) with regard to *place*, as answering the question *whither?* after verbs of motion, *where?* after verbs of rest; also with regard to space and measure, as answering *how far?* (2) With regard to *time*; in answer to *when?* or *how long?* (3) And also in other adverbial designations; thus, 2 Sam. xxi. 20, twenty-four **מִסְפָּר** in number; **פֶּה אֶחָד** with one mouth; and so on, in very many expressions in which *manner* is expressed; we then find *habitually*, in Hebrew, a noun without any governing word, so that these cases cannot be looked on as merely elliptical.

## § 7.—DEGREES OF COMPARISON.

Hebrew adjectives have no terminations to express the comparative and the superlative; hence circumlocutions are employed.

The *comparative* is expressed by prefixing **מִן** (·**מִן**) to the word with which the comparison is made; thus, **מֶתוֹק מִדְּבַשׁ** sweeter than honey (lit. sweet from [i.e. in comparison with] honey); **גָּבוֹהַּ מִכָּל־הָעָם** taller than any of the people.

The *superlative* is expressed by some *emphatic* use of the positive by the article (as in French) or a suffix, or a following genitive; thus, David was **הַקָּטָן** the small (i.e. the least), and the three great ones (i.e. the greater); **מִנְדֹּלָם וְעַד קִטְנֵם** from their great one and even unto their little one (i.e. from the greatest and even unto the least of them).

## § 8.—USE OF THE NUMERALS.

α) The cardinal numbers from 2 to 10 (properly substantives) are connected with their substantives in three different ways; (i.) as the

cst before the subst., as *שְׁלֹשֶׁת יָמִים* triad of days, i.e. three days, (ii.) in the absol. state before the subst., which may then be regarded as in apposition, as *שְׁלֹשָׁה בָּנִים* three sons; or (iii.) also in apposition after the object numbered (especially in the later books), as *בָּנוֹת שְׁלוֹשׁ* three daughters.

- b) The numerals from 2 to 10 are almost always found with the plural: the tens, however (from 20 to 90), when they precede the subst. regularly take the sing.; when they follow it in apposition, the plur. The former construction is the more common. Thus, we find *עָשְׂרִים עִיר* twenty cities; and on the contrary, *אַמּוֹת עָשְׂרִים* twenty cubits. In the former case the plural *may* be used, but not the sing. in the second. The numerals from 11 to 19 only take certain particular substantives in the sing., such as *day, year, man*,—in general they are found with the plural.
- c) When numerals are compounded of tens and units (e.g. 21, 62, 39), they either take the object numbered *after* them in the *sing.*, as *שְׁנַיִם וְשִׁשִּׁים שָׁנָה* two and sixty years;—else they take it before them in the plural,—this is the case in the later books;—or else the object numbered is repeated with the smaller number in the plural, the larger in the singular.
- d) The *ordinals* beyond *ten* have no other forms than those of the cardinals, which stand either before or after the object numbered (in the latter case as a genitive); as *בְּיֹשְׁבֵעָה עָשָׂר יוֹם* on the seventeenth day; *בְּשִׁנַּת עָשְׂרִים וְשִׁבְעָה* in the twenty-seventh year. In numbering days of the month and years, the cardinals are used even from 2 to 10.

## II.—PRONOUNS.

### § 1.—PERSONAL PRONOUNS.

The personal pronoun, when separate, is regarded as the nominative, the other cases being expressed by suffixes; in one case, however, the separable pronoun stands for an oblique case; that is, when the pronoun

is repeated a second time for the sake of emphasis, the previous expression having been by means of a suffix; thus, בְּרַכְנִי גַם אֲנִי bless me, *me* also:—נָתַתָּה גַם דְּמָךְ thy blood, even *thine*; לָכֶם אֲתֶם for you, (even) *you*.

The suffix of the verb is properly regarded as the accusative after it; it sometimes has a *dative* force; at least it is so found after some *intransitive* verbs, or verbs which, from their signification, require a dative.

The accusative after a verb *may* be always expressed by the suffixes with אֵלֶּת; this form *must* be used when, for the sake of emphasis, the governed pronoun precedes the verb, also when the same verb (e.g. a transitive verb in Hiphil) governs *two* accusatives; one only of these *can* be joined as a suffix.

The suffix to a noun is regularly the possessive pronoun (genitive of the pronoun) connected with that noun; when a compound idea is expressed by a noun in the construct, followed by one in the genitive, then the latter takes the suffix which belongs to the compound idea; thus, הַר קְדֹשִׁי mountain of my holiness; i.e. my holy mountain.

It may here be mentioned, that in a few places the pronominal suffix does not follow the gender of the noun to which it refers.

## § 2.—DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

A personal pronoun of the third person may be joined to a substantive as a demonstrative, and then (like adjectives), if the substantive has the article, the pronoun should also take it. Thus, הָאִישׁ הַהוּא that man.

The demonstratives זֶה, זֹאת, הַזֶּה are, also, sometimes (especially in poetry) used for the relative.

The interrogative מִי may be used of *things*, when persons are really implied; thus, מִי שְׁכֶם who is Shechem? for, who are the Shechemites? מִי may be used with reference to a plural, and also in the genitive, as מִי בֵּת whose daughter?

מִי is also used as an indefinite for *any one whatever*, and similarly מַה for *any thing whatever*.

## §. 3.—THE RELATIVE.

אֲשֶׁר is very often used simply as a sign of relation, and thus it gives a relative signification to other words in the sentence, whether substantives, adverbs, or pronouns. Thus, שָׁם there;—אֲשֶׁר-שָׁם where;—שָׁמָּה thither;—אֲשֶׁר-שָׁמָּה whither;—מִשָּׁם thence;—אֲשֶׁר-מִשָּׁם whence.

It is from the ability of אֲשֶׁר thus to combine with words which may follow in the sentence, that its oblique cases are supplied:—thus, dative לוֹ to him; אֲשֶׁר לוֹ to whom; לָהֶם masc., לָהֶן fem., to them; אֲשֶׁר לָהֶם masc., אֲשֶׁר לָהֶן fem., to whom.

The accusative may either be represented by אֲשֶׁר alone, or by a combination, such as אֹתוֹ him, אֲשֶׁר אֹתוֹ whom.

With prepositions, as בּוֹ therein, אֲשֶׁר בּוֹ wherein; מִמֶּנּוּ therefrom; אֲשֶׁר מִמֶּנּוּ wherefrom, whence. Genitive לְשׁוֹנוֹ whose language.

אֲשֶׁר is often used without the antecedent personal pronoun being expressed:—it must then be rendered, he who, she who, those who, etc., according to the manifest sense. Thus, וְאֲשֶׁר תָּאָר and he whom thou wilt curse. When אֲשֶׁר has a preposition joined to it, then the preposition almost always belongs to the pronoun understood; as לְאֲשֶׁר to him who. The idea to be supplied in such expressions is sometimes that of *place* or *time*.

The relative may (as in English) be omitted; this need not present any difficulty, as we are familiar with the idiom; this is the horse he bought (for *which* he bought); this omission of the relative is more frequent in poetry than in prose.

With regard to other relatives, besides אֲשֶׁר, little need be said; כִּי had almost lost its use as a relative when the oldest Hebrew was written, though it is certain, from Gen. iv. 28, that it has this use in the words spoken by Eve; the prefixed relative שֶׁ, which is only an abbreviated form of אֲשֶׁר, has been noticed above. (Part II. (i.) § 3.)

## III.—THE VERB.

## § 1.—TENSES.

As the Hebrew language has but little variety in the forms of the verb itself, to express divisions of relative or absolute time, the tenses which it possesses are necessarily used in many gradations of sense, as denoted by connected words, or by the form of sentences.

It need not be supposed that the difficulty and ambiguity of Hebrew are of necessity peculiar from the fact of its having only two tenses; *English* is similarly circumstanced; we have only *formed in the verb itself* two, a *present* and a *past*; and yet by circumlocutory phrases we can express futures, imperfects, pluperfects, with all the exactitude we please.

The primary idea of the Hebrew preterite is *past time*; the primary idea of the future is *time yet to come*.

## § 2.—USE OF THE PRETERITE.

The preterite is used for—

1. Time fully past.
2. A pluperfect; when so connected with another tense as to show that an action *had* not then taken place.
3. Present; when marking a condition or attribute, which *has* existed and does exist; or when used in connection with permanent or habitual action.
4. In protestations and assurances it is sometimes said to be used as a future; that is, a thing is said to be already done, when it is promised, fixed, determined: in most cases when so found it is *God* who promises, etc., and this accounts for the *past* tense being used. Past tenses are so used in the New Testament, but no grammarian would say they were for futures.
5. The preterite is also used for relative tenses, in which the *past* is the leading thought:—thus, for the imperf. subj. *הָיְיָנִי* *we should have*

been as Sodom; this sense is shown from the preceding *unless*, "*unless the Lord had left us*," etc. For the pluperf. subj. as (in the preceding clause of the sentence just cited) לִּלְי הוֹתִיר unless he had left; for the future perfect אִם רָחַץ when he shall have washed away (or, as we often say, when he has washed).

The preterite with *ל* conversive will be considered separately.

### § 3.—USE OF THE FUTURE.

The future in its simple use expresses—

1. Time strictly future.

2. Time present (as in Welsh, in which there is no present); this is especially the case in expressing permanent states,—things which exist now and always will exist,—general truths, or anything customary, even when such custom belongs to some time long past, but which existed as a custom at the time to which the narration belongs.

3. The future, in combination, is used to express various relations for which other languages would employ the subjunctive mood, etc. Thus—

- a) After particles, signifying *that*, *that not*, as לְמַעַן, כִּי, אֲשֶׁר, יַעַן *that*, לְמַעַן *that not*, לֵּשׁ *that not*, lest, it is used in a subjunctive sense.
- b) It is used in an optative sense; this is sometimes marked by the form (apocopated or paragogic) of the fut.; and sometimes a particle, such as אֲנִי, accompanies it.
- c) In *negative* commands the fut. is used in an imperative sense. When simply dehortatory, it takes the negative אַל (with which the apocopated or paragogic is the proper form); when expressive of prohibition it takes לֹא. It is used also for imperatives of the third person, and also for the imperative of those passive species which have no proper imperative in use:—thus, יְהִי אֹר let there be light! יִמָּוֶת let him be put to death! (fut. Hoph. for imperat.).
- d) The fut. is sometimes used in a potential sense; as with *may*, *can*, *might*, *could*.

4. With any adverbs which denote *time*, or refer to some particular time, the fut. is used in the sense of the time so designated. It is thus

found denoting time past. Thus, after the part. וְנִי then (when relating to past time), לֹא בְּטָרֵם not yet, בְּטָרֵם before.

The future is also found in some cases in which the preterite might have been expected; generally, however, the action is such that no ambiguity is occasioned; and often the nature of the thought involved explains why a future *may* be used; thus, Job says, “Perish the day in which אֲנִי לָדָר ! *was born!*” — “Oh that the day had perished previous to my having been born in it!”

In conditional sentences, the future is often found as the imperf. subj.; in this case the apocopated future is properly used.

In general, when this tense expresses actual futurity, the actual time, whether *future*, or *future-perfect*, is pointed out by the connection of the sentence, and more particularly by the introductory particles, such as *until*, *when*, etc.

The cases in which the paragodic and apocopated future (when such forms exist) are used, have been shown in the mention now made of the tense, as well as in what has been said above (Part II. (ii.) §§ 39, 40): —this variation in form materially extends the use of the tense.

#### § 4.—THE FUTURE WITH ו CONVERSIVE.

It must be remembered that the notion of time, in the mere tense of a Hebrew verb, is always less forcible than any other indications of time which a sentence may contain; any adverb of time will mark the time so *absolutely*, that the verb must conform to it in signification.

This principle will explain most of the difficulty which otherwise would have been felt with regard to *converted* tenses.

The future, with ו conversive (וְ), is contemplated, as so connected with what has preceded, that the time becomes that of the general narration. The most simple use of a converted future is to continue a narration,—taking up the train of events which the principal verb has enunciated in the preterite. But as the ו conversive has a different *form* from the mere copulative conjunction, we find that the idea of *past time* is so strongly impressed upon the *form*, that an historical narrator



may even *commence* with a converted future : in practice it becomes the Hebrew historical tense.

The future, with ו conversive, often *strongly* marks the consecution of events ; thus, after *because* it becomes equivalent to *therefore*.

Care must be taken not to confound a common future with the copulative ו with a converted future.

It may here be repeated that a conversive ו takes the apocopated future (when such a form exists), and that it draws back the accent.

### § 5.—THE PRETERITE CONVERTED.

When a preterite is closely connected with a preceding future by the conjunction ו, it takes the time of such future, and the particular shade of meaning which it may have, according to all the variety of which the future is capable.

The ו has no particular form when thus changing a preterite ; but it may be stated as a general rule, that when a preterite is joined to another verb by the conjunctive ו, it takes the tense and mood of the verb going before, and it shifts the accent forward.

It occurs occasionally that a preterite, changed into future time, is followed by a converted future ; in such a case, the converted future is subjected to the *preterite as converted*, and it refers itself to future time, being altogether conformed to the verb on which it depends.

### § 6.—THE IMPERATIVE.

The imperative is used not only in commands, but also in exhortation, entreaty, wish ; and sometimes it is considered to imply permission, and sometimes *strong assurance* ; this latter appears, however, to be simply a *doomed futurity* ; compare, in the New Testament, “ *Fill ye up the measure of your fathers !*”

The imperative, in thus marking what is *certainly future*, may be connected with future tenses ; and a future or preterite (with ו) following may become altogether imperative in signification.

When two imperatives are joined by the copulative ו, the second may

often imply a consequence resulting from the first, without, however, losing sight of the true imperative signification; thus, **זאת עֲשֵׂנוּ וְחִי** this do, and live:—the second imperative implies a promise of the strongest kind, resulting from obedience to the former.

### § 7.—THE INFINITIVE ABSOLUTE.

The infinitive absolute is used when the action of the verb has to be expressed, neither depending on a preceding noun or participle, nor yet connected with something following.

It is used—

- a) As the accusative after a transitive verb; as **לֹא אָבְנוּ הַלֹּךְ** they were not willing *to go*.
- b) Adverbially for the sake of giving emphasis to the finite verb; this usage is exceedingly frequent; as **הָעֵד הָעֵד** he straitly charged. When the infinitive stands *after* the finite verb, it commonly indicates emphasis in the way of *continued* or *lasting* action.
- c) This infinitive is sometimes used instead of the finite verb: this frequently occurs when a finite verb has preceded to which it is joined by the copulative; in such a case it takes the *idea* of tense, person, etc., from the preceding verb. When the infinitive is used at the *beginning* of a sentence for the finite verb, it presents an action vividly sketched, while the circumstances of the case supply the needful particulars. It more often, in such a use, stands as an emphatic imperative.

### § 8.—THE INFINITIVE CONSTRUCT.

The infinitive construct is used as a verbal substantive, and is in most respects so treated:—thus it is used—

- a) As the *subject* of a sentence; as, “for man **הֵיִת** to be alone is not good.”
- b) As a genitive; as **עַת הַתְּכִיף** time of gathering: so too when dependent on a preposition.

c) As an accusative; as, I do not know how **צאת ובוֹא** to go out and come in. (The infinitive absolute may also be used in this sense.)

When the infinitive construct is joined with a prep., it would commonly be rendered in English by the finite verb with a conj.; thus, **על אֲמַרְךָ** is lit. on account of thy saying; i.e. because thou sayest.

In transitive verbs the infinitive construct may take the accusative of the object, whether the object be a substantive or a pronoun; as **הָקִים אֹתְךָ** to establish thee; with a pronoun as the object, either the separable form with **אֵת**, may be used (as in the above example), or as a suffix.

With *verbal nouns* (analogous to infinitives) the same construction with an accusative may be used.

The infinitive construct may be used as a noun with another noun dependent upon it; this connection is manifest in infinitives with a *fem.* termination.

The infinitive thus used with a *subject* may also take an accusative and very often the infinitive is not treated as though it had a genitive dependent on it.

## § 9.—THE PARTICIPLE.

The active participle, in Hebrew, is used in an *abstract* sense; thus **נָפֵל** is *one who falls, has fallen, or will fall*:—the *present* is, however, the more ordinary signification.

The participle is often used instead of a tense of a verb; thus **אֲנִי רֹאֶה** *I—seeing*, may be put for, *I will see, do see, or have seen* with the preterite of the verb **רָאָה** to be, the active participle is used to express the *imperfect* (as in English).

The passive participles may be so used, in an *abstract* sense, as to express the force of the Latin participle in *dus*; as **נֹרֵא** *metuendus*, to be feared.

An active participle may, of course, take the accusative after it, the same as its verb; or, instead of this, it may be treated as a noun, and the word connected with it may be regarded as a genitive dependent upon it. In the same way the participle may either take the nominative

suffixes (genitive of the pronoun), or the verbal (accusative of the pronoun)

### § 10.—THE ACCUSATIVE AFTER A VERB.

It must be observed that many verbs, in Hebrew, take an accusative after them, although it would seem as though, in other languages, they would not be transitive. This is explained by the fact of such Hebrew verbs including *more* than what we should regard as the mere verbal idea,—the preposition, which we might deem necessary to connect the verb with an object, being comprised in the very meaning of the verb itself.

Hebrew verbs which signify *clothing* or *unclothing*, *fulness* or *deficiency*, most verbs of *dwelling in* or *with*, and those which express *coming* or *going*, are followed by an accusative.

As so many verbs take an accusative, it is common in lexicons to express whether a verb is construed *immediately*, or with a preposition, and if so, with what preposition.

The *passives* of causative species, in transitive verbs, will take an accusative of the person or thing affected by the action; as, he was caused to kill *me*.

### § 11.—VERBS WITH TWO ACCUSATIVES.

The causative species, Hiphil (and Piel when so used), take *two* accusatives, when the verb in Kal takes one.

Also verbs which have a causative signification in Kal take two accusatives in that species; such as to clothe *any one* with *anything*, to sow, to plant, to anoint, to fill, to bestow, to deprive, to make something to be (or into) anything. This is merely what is found in other languages when a verb takes two accusatives, one of the person and one of the thing.

## § 12.—VERBS USED IMPERSONALLY.

We frequently find the third person singular of a verb used impersonally; thus, יִקְרָא he shall call, may be used for, one will call, they shall call, on appellera; active forms of this kind are often equivalent to passives in an inverted construction; thus, יִקְרָא (he shall call him), one shall call him, on l'appellera, would be more fitly rendered in English, "he shall be called."

## § 13.—PASSIVE VOICES.

The *agent* of a passive verb frequently takes the preposition לְ, as, לְאֱלֹהִים בְּרוּךְ blessed by God;—sometimes מִן (מִ) is used, as implying the *origin from* which the action proceeds; sometimes בְּ is used. Sometimes the instrument is denoted by a noun put absolutely without any governing preposition.

## § 14.—CONNECTION OF SUBJECT AND PREDICATE: CONCORD.

When the verb *to be* would express simply the connection of the subject and predicate, it is commonly omitted in Hebrew; as יְהוָה אֱלֹהִים Jehovah (is) God.

A personal pronoun may be used after the subject for emphasis, or as though it carried with itself the idea of the verb substantive.

The common rule is that the *predicate* (that is whatever is asserted, denied, or defined, with regard to the *subject* of the sentence) shall conform to the subject in gender and number; and that, whether the predicate be expressed by a verb, adjective, or substantive with copula.

To this rule of concord there are, however, many exceptions.

- a) Collectives, and nouns used as such, commonly are joined to *plurals*; *fem.* collectives, which represent *masc.* individuals, take the *masc.*
- b) *Plurals* which denote animals or things, whether *masc.* or *fem.*, will often take the *fem. sing.*

- c) Plurals which relate to persons will be found united to singulars, when the attention is rather directed to each one, individually.
- d) If the predicate (verb, participle, adjective, etc.) stand at the *beginning* of the sentence, a verb will often take the *masc. sing.*, whatever be the gender and number of the subject:—an adjective or participle may thus stand without inflection in the *sing. masc.*: but if in such cases there are words which, forming part of the predicate, *follow* the subject, they must conform to it in gender and number.

The idea which explains this usage is, that when no governing word has been as yet expressed, a verb or adjective is stated in its *most simple uninflected* form.

- e) When a nominative and genitive form the subject together, the verb sometimes conforms to the gender and number of the noun governed, especially when it contains the principal idea; thus, רַב שָׁנִים יָדִיעַן the multitude (*sing.*) of years (*pl.*) should teach (*pl.*) wisdom.
- f) When several nouns are joined by the conjunction וְ *and*, these forming one united subject, the verb, etc., may be in the plural, especially if it follows them: when it precedes, it often agrees with the nearest in gender and number:—a preference for the *masc.* is rarely seen.
- g) It must be noticed that there is often a kind of neglect of the *gender* of the verb,—the *masc.* being sometimes found where the *fem.* would be expected; this is generally (if not always) in passages in which no ambiguity *could* arise; and the *masc.* is taken as the simpler and first occurring form.

#### IV.—PARTICLES.

##### § 1.—CONSTRUCTION OF ADVERBS.

The remarks to be made on the particles, in this place, must be brief (from the nature of the case), because the peculiarities in the usage of each belong rather to lexicography than to grammar.

- a) Adverbs may qualify sentences, or even single words; and the word so qualified may be even a substantive; as **דָּם חַנּוּם** innocent blood:—the sense is then equivalent to that of an adjective in other languages.
- b) An adverb is repeated to denote intensity, or continued accession.
- c) Two negatives in Hebrew do not destroy one another; that is, they do not, as in English, qualify the one the other, but they both qualify the same clause or word.
- d) A negative is often expressed in the former member of a sentence and its force is *carried forward* by the copulative ו into a following member; the adverb, in such cases, qualifies the *whole sentence*.
- e) The more important negatives are **לֹא** *not* (absolute negative) **אֵל** *no* (dehortatory), **אֵין** *there is not*; **טַרְם** *not yet*; **אֶפֶס** *no more*:—also (mostly in poetic usage) **בִּלְ**, **בִּלִּי** *not*.

Positive interrogations are often so put as to imply strong negations—canst thou make? for, thou **canst** not make;—negative interrogations may, on the other hand, imply strong assertions; as, are they **not** written? i.e. they are written.

## § 2.—PREPOSITIONS.

The varied usages of the prepositions, simple and compounded, must be learned from the lexicon, as each one is met with; it would be mere repetition for a statement on the subject to be given here.

The compound prepositions, formed by simple prepositions with prefixes, etc., enable very minute shades of meaning to be expressed; each part of the compound form retains its own meaning, the one part qualifying the other as to produce a nicety of distinction in the shade of thought that can hardly be shown in translation:—hence, the idea has arisen that some of the compound forms are really pleonastic.

A preposition, which is expressed in the first member of a sentence, often has its force carried on by the copulative ו to a following word or phrase.

## § 3.—CONJUNCTIONS.

No conjunction has so frequent a use as ו, nor is there any of which the meaning appears to be so various.

It is properly, simply, a connective link; but if the nature of the sentence require, this link will be rendered very variously.

If a reason has been given, and an inference is drawn, it will be equivalent to *therefore*; thus, “Because I am Jehovah, I change not, and ye sons of Jacob are not consumed” = “*therefore* ye are not,” etc.

ו may be simply explicative: we may thus use *and* in English; “he uttereth his voice, and that a mighty voice”:—when ו is simply explicative, it will commonly be rendered in English by *even*.

When ו introduces a reason, it will commonly be rendered by *because*.

These instances of rendering are given, not as showing the varied uses of the copulative, but as informing the learner of what otherwise might occasion surprise, and as illustrating the principles which explain this varied use.

To the negative adverbs mentioned above (§ 1), may be added the following negative conjunctions: אַל (as a conj.), לֹא, לֹא־לִי, all signifying, *that not, lest*.

A conjunction is sometimes omitted by a certain brevity of expression; thus, Drive them hard, then they will die; for, If they drive them hard, etc. The connection will easily enable a reader to supply such ellipses; the hypothetical *if* is the word commonly understood.

## § 4.—INTERJECTIONS.

Such interjections as answer to the English, *ah! oh! alas! woe!* expressing not merely lamentation, but also denunciation, will take after them the prepositions עַל upon, אֶל, לְ unto, to connect them with the object of the denunciation: or this object may follow without any connecting particle; as אֵוִי לָנוּ woe to us! or הֵוִי גֵוִי woe to the people!



## V.—THE ACCENTS.

## § 1.—THE GENERAL USE OF THE ACCENTS.

As yet but little allusion has been made to the accents, except as marking the syllable of each word on which the stress must be laid.

With regard to this it must be remembered that if a word be found with *two* accents, the stress must be laid on the *latter* syllable thus marked; but observe that if a word has the *same* accent repeated, the *former* then marks the tone-syllable.

The accented syllable is most frequently the *last*; such a word is termed by the Hebrew grammarians מִלְרַע *milraʿ* (from below); if the accented syllable be the *penultimate*, the word is termed מִלְעֵיל *milʿēl* (from above); farther back than the penultimate the tone-syllable cannot be.

The mark *Metheg*, which has been previously mentioned (or an accent used instead of it) is often placed on syllables nearer the beginning of the word; its object is, to rest the voice, to end syllables which have short vowels and no closing consonant, and to prevent Kā-mets from being confounded with Kā-mets Khatēph.

The accents, as signs of the tone-syllable, are often useful in distinguishing words which are alike in spelling and in vowel-points; thus, בָּנִי *bā-nū'*, is *they built*; but if accented *bā'-nū*, it means *in us*;—קָמָה *kā'-māh*, is pret. 3 pers. fem. sing. of קָם *to stand*; but *kā-māh'* is the part. fem.

But besides the *tonic* use, the accents have also another, as signs of interpunction, and as marking the connection and distinction of words and members of a sentence.

§ 2.—TABLE OF THE ACCENTS IN THE HEBREW BIBLE  
IN GENERAL.

## I.—DISTINCTIVE ACCENTS. (DOMINI.)

## a) Greatest distinctives. (Imperatores.)

1. Sillūk' (end) — (at the end of a verse, and followed by : Sōph-pā-sūk').

2. Athnākh' (respiration)  $\overline{\text{—}}$

b) Great distinctives. (Reges.)

3. Seghol'tā†  $\underline{\text{—}}$

4. Zākēph Kātōn'  $\underline{\text{—}}$

5. Zākēph' Gādhōl'  $\underline{\text{—}}$

6. Tiphkhā  $\overline{\text{—}}$

c) Smaller distinctives. (Duces.)

7. Revīā  $\underline{\text{—}}$

8. Shalshe'leth, followed by Pesik',  $\underline{\text{—}}$

9. Zarkā†  $\underline{\text{—}}$

10. Pashtā†  $\underline{\text{—}}$

11. Y'thiv\*  $\overline{\text{—}}$

12. T'vīr  $\overline{\text{—}}$

13. Mercā K'phulā  $\overline{\text{—}}$

d) Smallest distinctives. (Comites.)

14. Pazēr'  $\underline{\text{—}}$

5. Karnē Phārā'  $\underline{\text{—}}$

6. T'līshā' Gh'dōlāh'\*  $\underline{\text{—}}$

17. Gērēsh  $\underline{\text{—}}$

18. Gerasha'yim  $\underline{\text{—}}$

19. Pesik' — | — between words (if preceded by  $\underline{\text{—}}$  called Legarme')

## II.—CONJUNCTIVE ACCENTS. (SERVI.)

20. Mērkā'  $\overline{\text{—}}$

21. Mūnakh'  $\underline{\text{—}}$

22. Mahpach'  $\overline{\text{—}}$

23. Kadmā'  $\underline{\text{—}}$

24. Dargā'  $\underline{\text{—}}$

25. Ye'rach  $\underline{\text{—}}$

26. T'līshā K'tannāh'†  $\underline{\text{—}}$

To these may be added—

The euphonic Metheg  $\overline{\text{—}}$  (in form like Sillūk'), and the word-con-  
nector Makkaph  $\text{—}$  (thus,  $\text{וְלֹא־יָדָע}$ ).

The accents marked \* are called *prepositives*, i.e. instead of marking  
the tone-syllable, they are placed at the *beginning* of the word.

Those marked † are *post-positives*, standing at the *end* of the word.

It will be observed that Pashtā' (a lesser distinctive), and Kadmā' (a conjunctive), have the same form; they are distinguished by Pashtā' being always written on the last letter of the word. So, also, Mahpach', conjunctive, and Y'thīv, distinctive, are only distinguished by position.

The accent, Mercā K'phūlā'  $\overline{\text{—}}$ , which is here placed among the smaller distinctives, is reckoned by some among the conjunctives.

### § 3.—REMARKS ON THE ACCENTS.

As marks of interpunction, the greatest distinctives are equivalent to our longer stops; the great distinctives are also often similarly used for smaller pauses.

It is as marking *pauses* that the greatest distinctive accents lengthen vowels, and sometimes change the tone-syllable: this is regularly the effect of  $\dot{\text{—}}$  and  $\overline{\text{—}}$ ; often also of  $\hat{\text{—}}$  and  $\underline{\text{—}}$ ; sometimes of  $\dot{\text{—}}$ .

With regard to a change in the accented syllable, it should be observed that if two accented syllables would come together in a sentence, one of them will often, for the sake of euphony, shift the accent to another syllable.

When the distinctives do not precisely answer to our ideas of a grammatical pause, admitted by the construction of the sentence, then they do imply pauses of *emphasis* at least:

To understand the uses of the accents, in connecting and distinguishing the parts of a sentence, we must always take a *whole verse*: we shall then commonly find that Athnākh'  $\wedge$  divides it into two parts; we may then examine the members *backwards*, and we shall find that distinctive accents separate it (especially if pretty long) into many smaller members:—we shall also often find that the word which is marked with a distinctive accent is preceded by one with a conjunctive; in such a case, the word which has a conjunctive is *very closely connected* with that which follows it; it may often be also in some measure connected with the preceding word, but such preceding word will be found with some distinctive accent (a small one probably) to show that it is *less*

*closely* joined to the word with the conjunctive, than that itself is joined to that which follows.

Two conjunctives, as such, cannot follow each other; if three words or more are to be most closely united, all of them but one must be connected by Makkaph.

In very short verses few conjunctives are found; a small distinctive before a great one has then a conjunctive force; for everything depends upon the *relative* power of these accents.

In very long verses, sometimes, instead of the smallest distinctives, conjunctives will be found.

These remarks will explain the fact mentioned above as to the different arrangement which has been assigned to Mercā K'phulā'; this smaller distinctive, if standing between two greater ones, would (like any other in such a situation) connect its word more with that which follows than with that which precedes.

The order in which the members of a sentence receive the distinctives is subject to certain rules which are of very great convenience in the investigation of the construction indicated by the accents.

Each distinctive, likewise, if the preceding word is joined with it, has a peculiar conjunctive, which will be used to precede it.

§ 4.—TABLE OF CONSECUTION OF ACCENTS.

[illegible]

### § 5.—EXPLANATION OF THE TABLE.

The left hand column gives the distinctives in their classes, with the conjunctive accent which each takes when the preceding word is connected with it.

Across the table are given the distinctives in the order in which they commonly stand in dividing the clauses of a verse.

It may be stated generally, that if two conjunctives come together, the latter is treated as a *very slight* distinctive

In many Hebrew Bibles, considerable irregularities are found in the order of the accents, particularly of the conjunctives ; these irregularities must mostly be regarded as mere errata. The edition of the Hebrew Bible which is considered as most correct, with regard to the accents, is the valuable one of JABLONSKY, Berlin, 1699.

The construction of a sentence is often aided by a knowledge of the accentuation, for thus expressions which might be ambiguous are rendered definite.

Thus, in Gen. x. 21, : אָחִי יָפֶת הַזֶּדֶן; without regarding the accents, these words might be rendered (as they actually are in many versions) "the elder brother of Japheth"; but the conjunctive ׀ shows that the following adjective belongs to it, and thus the rendering of the English translation is confirmed, "the brother of Japheth the elder"; the other rendering would have required the accents thus:—: ׀ ׀ ׀. In this instance it is seen that comparative closeness must be regarded in the accents; the noun on which another depends, is regarded as less closely united to it, than it is itself with the adjective qualifying it.

§ 6.—SPECIMENS OF HEBREW ACCENTUATION.

In the following examples, the accents of the Hebrew verse are first given; then the English translation, with divisions according to the degrees of the distinctive accents:—

Deut. vi. 4, : — | — — — — —  
                                  1 2 3 4 5 6

Hear ||| O-Israel |||| Jehovah our-God ||| (is) Jehovah | one ||||

$$5, \frac{1}{1} \frac{2}{2} \frac{3}{3} \frac{4}{4} \frac{5}{5} \frac{6}{6} \frac{7}{7} \frac{8}{8} \frac{9}{9}$$

And-thou-shalt-love ||| X ||| Jehovah thy-God |||| with-all<sup>thy</sup>-  
heart and-with-all<sup>thy</sup>-soul ||| and-with-all<sup>thy</sup> strength. ||||

Gen. xxix. 1, † — — — — —

And-lifted-up Jacob ||| his feet ||| and-he-came ||| to-the-land-of  
the-children-of-the-east. |||

[illegible]

And-he-saw | and-behold a-well | in-the-field || and-behold<sup>~</sup>there |  
 three flocks-of-sheep || lying-down by-it ||| for || from <sup>~</sup> the-well that  
 ||| they-watered ||| the flocks ||| and-the-stone great ||| on <sup>~</sup> the-  
 mouth-of the-well. ||||

It will be seen that the sentences, in Hebrew, are so constructed that the *rhythm* is according to the accentual interpunction.

## § 7.—ACCENTUATION OF THE PSALMS, PROVERBS, AND JOB.

In these three books there is a different scale of accentuation (except in the prose beginning and end of Job); the accents differ both in their arrangement and in their consecution.

### I.—DISTINCTIVES. (DOMINI.)

1. Sillūk' — (with : Sōph Pāsūk)
2. Mērcā with Mahpach —<sup>5</sup>
3. Athnakh —<sub>A</sub>
4. Revīā' with Gērēsh —<sup>2</sup>
5. Revīā' —
6. Zarkā' —<sup>+</sup>
7. Tiphkhā anterior —<sub>1</sub>
8. Pazēr —<sup>p</sup>
9. Shalshe'leth with P'sīk { —<sup>2</sup>
10. Kadmā with P'sīk | —<sup>2</sup>
11. Mahpach with P'sīk | —<sup>2</sup>

### II.—CONJUNCTIVES.

12. Mērcā —
13. Mērcā with Zarkā' —<sup>2</sup>
14. Mahpach —<sub>1</sub>
15. Mahpach with Zarkā' —<sup>2</sup>
16. Mūnach —<sub>1</sub>
17. Mūnach superior —<sup>2</sup>





of the sentences. Also, the consecution is more varied, so that many shades of emphasis may be expressed.

### § 9.—ON THE ACCENTS AS MUSICAL SIGNS.

It will be observed that many of the disjunctives do not differ in power from one another; it may, therefore, be asked, *Why* is one or another in particular chosen? This leads to the mention of these accents as *musical signs* for the regulation of the chanting of the Old Testament in the synagogue reading.

It is well known that ancient nations (as many of the Orientals do still) always read aloud in a kind of *recitative*; and orators even spoke in the same manner, so that such a thing is mentioned as a flute as an accompaniment of an oration: the great *variety* of the Hebrew accents appear to have been invented with this object; the notes to which the Scripture was chanted had some relation to the emphasis of the parts of the sentence, and thus the grammatical and musical notation were made to coincide.

As the Psalms, etc., were chanted in a different manner from the ordinary books, so the notation is of a different kind.

We need not here consider the musical value of the different accents; all that is required in this place is to state the *fact*; a full illustration of it would belong rather to a history of Music than to an outline of Hebrew Grammar.

### § 10.—K'RI AND K'THIV.

Besides the accents, there will also be found a small circle in several places above a Hebrew word; thus, in 1 Kings i. 47, אֱלֹהִים is found in the text; in the margin is seen the word אֱלֹהִים without any vowels; the small circle refers from the text to the margin, and the letters in the margin are to be read with the vowels of the text. The word in the text is called the כְּתִיב k'thiv (written), and the word in the margin is called the קִרִי (read). These are, in fact, a kind of various readings.

which were noted in this way by the Jews, through whom we have received the Hebrew Scriptures

Some of these notes relate to a redundant letter, or to one omitted ; some to a large or a small letter, or one above the line, or a *final* in the middle of a word ; these peculiarities are commonly retained in the printed editions, and these notes (called *Masoretic*, from the Jewish scribes, to whom they are attributed, having been called Masorites) direct the attention of the reader to such points. They require no further notice in this place.

The general rule of קרי and כתיב is that the *letters* of the *margin* be read with the *vowels* of the text ; and that, whether the margin alters the letters, adds to them, divides the word in two, reads one wholly different, directs the word not to be read at all (in which case it has no vowels in the text), or adds a word which is not in the text (in which case there are *vowels* in the text *without letters*).

In the Pentateuch the letters הוּא stand both for *he* and *she* ; in the former case they are pointed according to the table, הוּא hū, in the latter they are pointed הֵוָא, but this is read as though it had been (by a continual קרי) הֵיָא hī ; it would be considered barbarous to read it hiv. The form הוּא is supposed to have been originally of the *common* gender ; and the punctuators have indicated the grammatical distinction which sprung up in course of time.

## CONCLUSION.

### TO FIND WORDS IN THE LEXICON.

Hebrew lexicons are commonly arranged according to *roots*, so that every noun or other part of speech has to be traced etymologically to its root of three letters, before it can be found in the lexicon. To a mature scholar there are many advantages in getting all the derivatives together at one view, but a learner should be *aided* to find out words

readily so as to save his time and to smooth his way. A different arrangement is, therefore, now sometimes adopted:—the roots and derivatives are arranged in proper alphabetic order.

But the learner must remember that a word must not be sought with prefixed letters;—and thus, if it be a verb, we must reject—

	י	
	ת	} The letters which are preformatives of the future when they are such in the particular case.
	א	
	נ	
	נ	} when prefixed in the species Niphal, Hiphil, Hophaal and Hithpaël.
	ה	
	ח	
Also the prefixes	ב	} as prepositions, whether before nouns, infinitives, or other words.
	כ	
	ל	
	מ	
The relative	שׁ	
The article	ה	
Interrogative	ה	
The conjunction	ו	

The letters *inserted* in the formation of a verb, and the *terminations* of the persons, are of course not to be sought in a lexicon, nor the *suffixes*, whether of a noun or a verb.

In thus reducing a verb to its trilateral root, we may find that when formative letters have been cast away, we have fewer than *three* left; in that case the verb must be one of the *defective* or irregular kinds:—

It may require initial	י
or „	נ
or medial	ו
or „	י
or final	ה

or the second radical to be *doubled*, and in one of these ways we shall obtain the trilateral root which a lexicon will exhibit.

A knowledge of the forms in the *table* of the verb, will soon enable

a student to determine pretty accurately to which kind of defective verbs the one before him must belong.

An initial ' is suggested by the lengthened vowel in prefixed formatives; and initial ך (and sometimes ' ) by the Daghash in the first of the remaining radicals. The vowels often indicate the forms medial ך or ' ; while the general form of the word indicates a final ך ; and the form, and the frequently inserted Daghash, mark verbs "עע.

Some forms *might* belong to more than one root; but even in such cases the limits of doubt are but narrow; and it will require but an examination of a few roots, in the lexicon, to see which is the one in question.

It must be remembered that the verb לָקַח rejects its ל, as though it were a verb פִּי.

A new mode has been proposed of late for the arrangement of Hebrew roots; this is by simply giving them under their *permanent* letters; so that in all words which *might* come from different roots, those roots will be found near together at least.

But the supposed advantages of this new arrangement are *utterly fallacious*; for the learner is left without a clue to *which* of the roots he must refer a doubtful form; while, to obtain this supposed advantage, *alphabetic* arrangement has been discarded;—many roots have to be thrown into a class by themselves (because they cannot conform to the new arrangement), and the *rules* for finding the place of a root are far more difficult and complicated than the simple method presented for looking out a verb in the alphabetic lexicons.

As nouns stand in an alphabetic lexicon in their *entire form* (i. e. with the הָאֱמִתִּי letters added to the root in formation,—if any addition be made) no remark is needed as to how they are to be sought for; reject prefixes, suffixes, and plural terminations, and then look for the word as it remains.

But it may be that the learner has a lexicon with the words arranged under *roots*, and, therefore, a word of direction may be needful with regard to nouns as well as verbs.

Reject all *servile* letters. (Remember, however, that letters of that class may be radical in the word: if rejected, they must be *formative*

serviles,—prefixes, suffixes, or such as are used in *forming* nouns, parts of verbs, etc.).

If *three* letters remain, you have the root. If less than three, proceed as directed above with regard to *defective* verbs.

# PARADIGMS.











